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SOCIOLOGY AND SOCIAL RESEARCH
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THEORIES OF PERSONAL AND SOCIAL MALADJUSTMENT

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Every sociologist has seen a volume or volumes on the history of social thought. Most of these have been limited rather closely to a presentation of the theories of ancient and modern writers as to how the social group originated, the processes of interaction within the group and between groups, or a group's differentiation into subgroups, and of the social structures or institutional organizations. After the theory of evolution developed, especially at the hands of Comte and Herbert Spencer, a great deal of attention was paid to comparison between the older social organizations and those of modern society.

With the development of the various natural sciences and the other social sciences, there resulted an increased complexity in what was called sociological theory. Most of the modern historians of social thought have given only incidental attention to theories of social and personal maladjustment. This was due largely to the fact that until modern times, with some exceptions, most of the writers whom the historians of social thought were considering were concerned primarily with social organization or reorganization. Also our historians of social thought were interested in showing the development which had occurred. This, without doubt, was due to the evolutionary theory mentioned above.

However, if one looks carefully at conditions in which the great writers on social theory lived, it is clear that they lived in periods characterized by radical changes in the culture. It was so in China when Confucius wrote, in India when Gautama produced the outline of his way of life, in Greece when Plato and Aristotle composed their theories, so also when the Hebrews were writing the books of the Old Testament, and in the Greek or Roman world at the beginning of the Christian era. Many other periods might be cited. Down to the present day it is true that new theories have been put forth in periods of vast social changes. What was new in these theories? Those formulated in the face of prob-

lems in social relationships growing out of conflicts called attention to the appearance of new conditions inconsistent with the old established norms of relationship. Even the theologies of the Christian church from St. Paul to Augustine, Thomas Aquinas, and the later Protestant theologians, down to the social creed of the churches of the Protestant denominations of the United States are in part social theories. The same was true of the political philosophers, such as Machiavelli, Montesquieu, and many later writers.

However, in most instances the theories of maladjustment of the ancient writers, and most of those down to very modern times, did not expressly state how social and personal maladjustments had been brought about. They were concerned with remedies for the evils, but what their theories were as to how these maladjustments developed, one has to infer from their ideas as to what should be done. The very theories they proposed to account for the origin and development of society and its institutions or to improve its functions reveal their consciousness of the existence of social and personal disorder. What they suggest by way of improvement often indicates what they believe are the roots of the maladjustment. In the histories of social thought this aspect of theory is somewhat neglected.

In many respects, it was unfortunate that the writers of books on sociology up to the close of the nineteenth century, at least among the American writers, gave little attention in their sociological theory to various social problems and maladjustments. Theorizing about "social disorganization," "social problems," and "social pathology" was born and reared as a kind of bastard child of sociology. By most sociologists of the present time the child has been adopted. But even yet in the writings of many of our present-day sociologists, he does not occupy the status of the "legitimate child," "pure sociology."

However, there are some modern sociologists who are declaring that maladjusted individuals in any society are human beings and their behavior is human behavior. Murderers, thieves, burglars, black marketeers, corrupt officials and their corrupters, the insane, the mentally defective, the crooked businessman, the sexual offender, the hopeless drifter, the hobo, the confidence man—all these are human beings and their behavior is a species of *human* behavior. These writers see clearly that we shall not understand society if we do not examine and finally understand why these nonconformists have become what they are. Therefore, at the present time with more careful research on how all kinds of social units develop and interact, we need to apply the same objective methods of

research to understand why dissociation, personal maladjustment, and maladjustment between various social institutions and between institutions and individuals are not such as to satisfy the fundamental needs of those who make up the group, whether it be a family or a nation or a United Nations organization.

If we can have the theories of maladjustment current at the present time in sociological writings and those of the writers of previous periods set forth, we may be able to obtain some insight into why some proposals fail and others seem to succeed. At least, we need a conspectus of experiments presented in relation to their respective theories of maladjustment.

FIELD STUDY IN PENOLOGY

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The science of penology today needs to be supplemented by actual field work by the penologist and the students of penology. One reason why the writer, who is a teacher of criminology and penology in a Midwestern state university, states that penology needs field work is that much of the public, including students, thinks that a correctional institution is a place full of "queer looking" and "odd appearing" people behind either locked doors or high walls.

To the writer, who has been conducting field work and supervising interns doing research in correctional institutions for several years now, the science of treatment of the convicted needs to be thoroughly understood and intelligently interpreted by those on the outside of such institutions, if the personnel of these institutions ever help the inmate reorganize or remake his behavior so that he can someday return as a useful citizen to the community where he was produced. The better the understanding that the public has of the life of an inmate inside a correctional institution, the more practical a modern program of penology becomes. We no longer lock up convicted people just for the sake of getting them out of the community that produced them.

Planning the field work. Field work in penology must be definitely planned by the teacher who presents the theory in a classroom. There are really two major types of field work in penology: namely, (1) the internship where graduate students in sociology live at the institution and carry on research studies, and assist in some phase of the total work of prison personnel, such as to observe and assist the prison classification board, the preparole board, or the parole board proper. The intern may also desire to study not only inmate classification procedures or parole board procedures, but he or she may want to study the program of education or the facilities and program of recreation. The writer has found that sometimes when the warden or superintendent of a correctional institution wants a particular piece of research done, such as the application of the criteria for evaluating the program of education which was established by the American Prison Association, the intern gets a special assignment by the warden under the supervision of the professor who in a sense sponsors the student intern. It is the duty and responsibility of a sponsoring professor of an intern to work out with the latter a plan for the intern's stay at the correctional institution.

The writer has found by past experience of sponsoring interns in correctional institutions that well-planned visits to the institution by the sponsoring professor and the intern beforehand give the intern a sense of sureness and a feeling of responsibility to the personnel of the institution with whom he is to work.

For reasons understandable to the reader, the writer tries to use a reasonable amount of care or judgment in recommending to a graduate student that he become an intern at a correctional institution; that is, an intern at a correctional institution is not on a sight-seeing tour of the institution if he does a useful job both in research and observation and personnel assistance to the college or university from which he is sponsored, as well as to the personnel of the correctional institution.

The road trip or tour of a correctional institution. This phase of field work needs a great deal of thought given to it by the teacher supervising a group of students who are visiting a correctional institution. The writer, who has been conducting field trips to correctional institutions, has the following suggestions relative to student tours of such institutions: (1) The supervising teacher or professor in charge of the tour makes connections with the warden or superintendent of correctional institutions by letter, well in advance of the tour trip, agreeing specifically on the hour of arrival at the correctional institution and the day expected there, preferably as early as ten days ahead of the trip. He makes sure that the plan, including the hour of departure to the institution from the local city, is clear to students and also that the trip begins on time. You may have to leave a few "straggling students" home from the trip a time or two if they are not prompt in arriving to start the tour, but it will pay off in the long run. The writer has found through several years of experience of conducting tours of correctional institutions that students who go on such tours and the administrative personnel of correctional institutions respect and appreciate good planning on the part of the supervisor of the tours. (2) Second, the mode of travel to the correctional institution must be worked out well in advance of the trip. If students drive their own cars, make sure that plenty of liability insurance is carried by the car owner and driver to cover all occupants of the cars. Of course, if your university operates a car, bus, or station wagon service, then use the university's transportation system, for it carries the maximum protective insurance for all occupants of the vehicles. (3) Third, make sure that a definite outline is presented and discussed with the students as to what the field tour is all about. The writer uses the following detailed outline, which has been thoroughly interpreted to the students well in advance of the tour.

FIELD WORK IN PENOLOGY
VISITING A CORRECTIONAL INSTITUTION

Location.....

Date.....

Suggested Observations

1. Note physical features—layout—land area—plan of arrangement of the buildings—utilization of land area.
2. Note custody features—fence—wall—guard locations—places of entrance to the institution.
    a. Administration building—transportation entrance for vehicles —shakedown court—
    b. Parking arrangement for automobiles—
    c. Landscaping of the exterior grounds—
    d. Note outside buildings—Warden's home—other personnel homes—various buildings such as barns—outside dormitories —flour mills—etc.
3. Internal structure of physical structures—
    a. Admission procedures—frisking—
    b. Housing of inmates—cellblocks—dormitories—solitary confinement—squad rooms—honor cottages—honor rooms—
    c. Plan of industries—kinds—and supervision—production units —vocational units—
    d. Educational program—physical facilities—academic program —vocational program—
    e. Routine maintenance—daily work—improved maintenance—
    f. Feeding the inmates—food preparation—serving of food—
    g. Health and medical facilities—hospital—
    h. Recreational facilities and program—outside and inside—chapel and its use—
    i. Newspaper—radio—television—visiting—
4. Observations of parole board—classification board—inmate court—
5. Duties of personnel—discipline—guidance facilities—
6. Interviews with inmates—personnel—

Too many wardens or superintendents of correctional institutions have said that often college professors and students think of a tour of a correctional institution as a "sight-seeing" expedition. It is no wonder that wardens of penal institutions are skeptical of student trips through such institutions.

Class discussion. After these field trips to correctional institutions are made, the students should be permitted to discuss their observations and any interviews they may have had with the personnel of the institution. These discussions of the field work in penology help the students to see the practicality of organized field work procedure. Then, too, the students have a chance to apply much of the theoretical concepts that they have gotten from the reading material and from the classroom.

Field work in penology also gives the personnel of correctional institutions a sort of "boost" in morale. If there is anybody who needs this boost from someone on the outside, it is the warden and his personnel who try to help the incarcerated man or woman to reconstruct his behavior.

Still another worth-while result to be derived from field work in penology is that these students who carry on the field work can aid the public outside to understand what correctional institutions are trying to do for the convicted. We need a more enlightened and interested public if penology is really to become a science to mankind. There are too many people who, never having visited a correctional institution, look upon such institutions as horrible—and rightly so to some who have got caught for the crimes they have committed. Is it any wonder that parolees have a hard time getting adjusted to life outside when after being shut away from the happenings of their communities they meet people from their home community who look upon them as "born criminals" that have been walled or fenced away for a while?

A STUDY OF MENNONITE SOCIAL DISTANCE REACTIONS*

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Tabor College

Small cultural groups, such as the Mennonites, provide excellent subject material for an intensive study of social distance attitudes. The Mennonites possess strong feelings of in-group loyalty fortified by distinctive cultural characteristics. The Mennonites, or Anabaptists as they are frequently called, originated in Europe during the time of the Reformation. They formed the extreme left wing of the reform movement and, as a result, were persecuted by both Protestants and Catholics.

By 1643 Mennonites had migrated to America in search of freedom of religion. Others migrated to Prussia from the lowlands, from there to the Russian Ukraine, and then to the Americas. Many of the migrations were instigated by losses of self-government and freedom from military service. To escape the "meddling world," the Mennonites have repeatedly migrated to new and undeveloped areas. Today, with few undeveloped areas to move to, the Mennonites are seeking an adjustment to "the world." This study was an attempt to determine and analyze the social distance attitudes of Mennonite young people, who have grown up in cultural islands resulting from self-imposed segregation and who are undergoing a critical adjustment to "the world" from which they have been taught to remain "separate."

The three Mennonite branches of this study (Old Mennonites, General Conference Mennonites, and Mennonite Brethren) stress the education of their young people, and, in order to control the content of the educational program, build and support educational systems of their own. Actually, this is a part of the practice of "separation," but it is also a positive attempt to retain and perpetuate cherished ideals and traditions. Essentially, the Mennonites are a simple, peace-loving group who believe they have a message for "the world" but find it rather difficult to "go into all the world" and yet remain "separated" from it.

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*An abstract of a Ph.D. dissertation in sociology at the University of Southern California in Los Angeles, 1952, "An Analysis of the Social Distance Reactions of Students from the Three Major American Mennonite Groups." For a more detailed analysis of methodology, problems associated with the measurement of attitudes, and particularly the social distance reactions of Mennonite secondary school and college students, see the dissertation.

The concept of social distance. The concept of social distance is a valuable tool in the study and interpretation of man's social relations. Social distance, as it was used in this study, is of the personal-group type and refers to the amount of sympathetic understanding that exists between a person and a group. It also refers to the entire continuum from social nearness to social farness. When a person possesses an attitude of great social nearness, he is tolerant and has a great deal of sympathetic understanding for a particular group or groups. When his attitude is one of great social farness, he is intolerant, prejudiced, and characterized by a very small degree of sympathetic understanding.

The data. Three social distance scales were prepared for this study, using the Bogardus pattern.[1] The first scale was designed to obtain social distance responses to thirty selected ethnic groups,[2] the second obtained responses to thirty-four selected non-Mennonite religious groups,[3] and the third obtained responses to twenty-six selected Mennonite groups.[4] A complete set of instructions was prepared and sent to the heads of sixteen Mennonite secondary schools and colleges in America. The scales were administered to 1,713 Mennonite students. From the completed scales it was possible to determine the average response made by each Mennonite school group to the individual ethnic, non-Mennonite religious, and Mennonite groups and to the ethnic, non-Mennonite religious, and Mennonite scales as a whole. Thus it became possible to arrange groups in each scale according to rank order of preference. This was done in table form as well as by comparing the average responses to determine the significance of the observed differences.

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1 "Social Distance Test," second experimental edition, mimeographed, University of Southern California, 1951.

2 These groups were Armenians, Americans (U.S. white), Canadians, Chinese, Czechs, English, Filipinos, Finns, French, Germans, Greeks, Hollanders, Indians (American), Indians (of India), Irish, Italians, Japanese, Japanese Americans, Jews, Koreans, Mexicans, Mexican Americans, Negroes, Norwegians, Poles, Russians, Scots, Spaniards, Swedes, and Turks.

3 The non-Mennonite religious groups were Adventists, Atheists, Baptists, Brahmans, Buddhists, Christian Scientists, Confucianists, Congregationalists, Disciples of Christ, Episcopalians, Friends (Quakers), Fundamentalists, Greek Catholics, Hinduists, Holy Rollers, Humanists, Jewish (Orthodox), Jewish (Reformed), Lutherans, Methodists, Modernists, Mormons, Parsees, Presbyterians, Reformed (Dutch), Roman Catholics, Salvation Army, Shintoists, Spiritualists, Theosophists, Unitarians, United Brethren, Universalists, Zoroastorists.

4 The selected Mennonite groups were Amish Mennonite, Bergtaler Mennonite, Chortitz Mennonite, Church of God in Christ, Conservative Amish, Defenseless Mennonite, European Mennonite, Evangelical Mennonite Brethren, General Conference Mennonite, Hutterian Brethren, Immanuel Mennonite Brethren, Kleine Gemeinde, Krimmer Mennonite Brethren, Mennonite Brethren, Mennonite Brethren in Christ, Old Colony Mennonite, (Old) Mennonite, Old Order Amish, Old Order Mennonite, Reformed Mennonite, Rudnerweide Mennonite, Sommerfelder Mennonite, Sonnenberg Mennonite, Stauffer Mennonite, United Mennonite, Weavertown Amish.

Findings. Several of the more general findings of the study are given here. A more lengthy report would include a number of interesting response patterns observed.

1. Mennonite secondary school students show more social farness toward the ninety selected groups on the three social distance scales than Mennonite college students. The difference in response to all three scales is significant and not due to chance. The possibility that Mennonite secondary students more accurately reflect parental attitudes than do college students needs further investigation.

2. Mennonite male students possess significantly more tolerant attitudes toward groups on all three scales than do female students. The data indicate that there may be definite factors operating in the Mennonite culture which cause females to possess less sympathetic understanding than males toward the ninety groups.

3. Mennonite rural and urban students (most are rural) are similar in their social distance reactions toward ethnic and Mennonite groups. Urban Mennonites have become city dwellers only recently, which may account for the basic similarities in rural and urban responses to the two group classifications given above. Their responses toward the non-Mennonite religious groups, however, show significant differences, with the urban students possessing more tolerant attitudes. A large share of the social life of rural Mennonites takes place within the total church program and, when social distance reactions of persons within this context are measured, a relatively greater farness is displayed.

4. Mennonite students who choose such vocations as farming, small business, and day labor possess significantly less tolerant attitudes than those who enter teaching, social work, religious work, medicine, and other professions. Interestingly enough, a disturbing number of missionary candidates revealed highly unsympathetic attitudes toward the very groups to whom they felt "called" to minister. It cannot be said that the type of vocation chosen by Mennonite students has greatly affected their social distance responses, because very few have actually entered into their life's work. Rather, the data indicate that individuals with certain social attitudes tend to choose certain vocations.

5. There is a definite tendency on the part of Mennonite students to respond with relative tolerance when a group's ethnic name is used and relative intolerance when its religious name is used. For example, Mennonite students respond more favorably toward Indians of India than toward Hindus, and more favorably toward Chinese than toward Confucianists. Discriminatory judgments are keenest when responding to-

ward non-Mennonite religious groups. There is a significant difference in Mennonite student responses toward the groups on the three social distance scales. The greatest amount of social nearness is shown toward Mennonite groups. Ethnic groups are preferred next, and non-Mennonite religious groups last. More research is necessary to determine whether or not significant discrimination between a group's ethnic and religious identification is typical of American groups other than Mennonites.

6. The Mennonite emphasis upon "separation" is not positively correlated with attitudes of social farness. The Old Mennonites stress the doctrine of nonconformity and "separation" more than do the General Conference Mennonites and Mennonite Brethren, but they reveal the greatest social nearness of the three Mennonite groups in this study. Perhaps the Old Mennonites have learned to balance the possible social farness effects of "separation" with a corresponding emphasis upon "social responsibility" and love for one's neighbor. On the other hand, it may be that the Mennonite emphasis upon "separation" is largely theoretical and therefore plays a minor role in determining social distance attitudes.

7. In their responses to ethnic groups Mennonite young people compare favorably with average non-Mennonites in the United States such as those in the Bogardus sample.[5] Average responses of the two groups to the ethnic scale are virtually identical, and therefore no significant differences appear. According to ethnic studies such as those made by Eugene Hartley[6] and others,[7] there seems to be a uniformity of response in America which may be considered as a general culture pattern. Mennonite students respond according to this pattern: namely, the American whites, English, and Canadians are rated high in order of preference; next come the north Europeans, than the south Europeans, and finally the Negroes and Asiatics. Mennonite young people, then, are no more intolerant than average American young people. This becomes meaningful when it is realized that other studies have shown minority groups to be somewhat less tolerant in their social distance responses than average Americans. Mennonites are somewhat alarmed when they discover that their social distance attitudes are virtually identical with those of "the world."

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[5] "Changes in Racial Distances," *International Journal of Opinion and Attitude Research*, 1: 55-63, December 1947.

[6] Eugene Hartley, *Problems in Prejudice* (New York: King's Crown Press, 1946).

[7] For example, Daniel Katz and Kenneth W. Brady, "Verbal Stereotypes and Racial Prejudice," in *Readings in Social Psychology* by Swanson, Newcomb, and Hartley (New York: Henry Holt and Company, 1952), pp. 67-73.

8. A supplementary conclusion which may be drawn from this investigation is that the concept of social distance proved an important tool in the analysis of Mennonite social attitudes, and, through the use of the Bogardus Social Distance Scale, a number of different types of comparison were possible and many significant differences were discovered.

Suggestions for further research. What causal factors are operating to make the three Mennonite groups in this study respond differently to the various groups on the three social distance scales? Why, in these three Mennonite groups, do Old Mennonites show most social nearness and the Mennonite Brethren least? Research is necessary to determine the factors in Mennonite culture and current experience that promote social nearness and farness.

It would be advantageous to study the social distance attitudes of the Mennonites by a test of actual behavior through the use of personal interviews and case histories. To what extent are Mennonites aware of ethnic, industrial, and religious conflicts? To what extent are they active in promoting programs and conferences which deal with intergroup relations? Such questions indicate the need for further research in this area.

A third suggestion for further research is a study to determine what the Mennonite schools and churches hold to be desirable social attitudes regarding ethnic and religious groups.[8] Are the schools and churches successful in promoting these ideals? To what extent do farness attitudes make the church's program in society ineffective?

Finally, Mennonite scholars need to redefine the terms *liberal* and *conservative* as these are applied to the various Mennonite branches and to re-evaluate their use. This study indicates that attitudes are an important factor to be considered when the above terms are used. Further research is necessary to define these concepts in terms of specified particulars, including social distance attitudes.

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[8] See Chap. XIV, "The Functioning of Social Norms," in Eugene L. and Ruth E. Hartley, *Fundamentals of Social Psychology* (New York: Alfred A. Knopf, Inc., 1952).

TOWARD THE SOCIOLOGY OF RELIGION

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There is one segment of human relationships which, measured by its importance both historically and currently, is not receiving a corresponding emphasis in sociology. This neglected field is the sociology of religion. While current concern in sociology with the study of values contributes obliquely to this field, there is no concerted attempt to give the sociology of religion the same status as other specialties, such as the sociology of the family, urban sociology, the sociology of education, etc.

The following paragraphs, which delineate certain areas in the sociology of religion, attempt to point out some of the possibilities and some of the many gaps in our knowledge. This statement is in no sense to be considered a summary or a survey of the field, but is to be conceived, it is hoped, as a suggestive glance. The areas to be mentioned do present opportunities for continuity of research for the sociologist and may, in some way, stimulate or initiate thinking in this field.

1. *The place of religion in the social system.* Recently, sociology has benefited from an injection of functionalism.[1] While functionalism is not new either philosophically or sociologically, its assumptions are becoming more explicit as an aid for theoretical analysis. In the functional conception of a social system, the need for value ties is one of the crucial requisites. One of the functions of religion is to provide a rationalization of the values that give cohesion to the society. While this statement may seem like a truism today, it was built on and derived from the works of many previous scholars. Some of the earlier anthropologists considered primitive religion as superstition only, and they were convinced that it would play a decreasing role for the enlightened scientific man. Since primitive societies were "religious" and also were deficient in scientific knowledge, it logically followed that as man became more scientific, he would also become less religious. Malinowski,[2] however, pointed out

[1] Historically, Durkheim, Malinowski, and Radcliffe-Brown must be mentioned as pertinent to the sociological and anthropological fields. For more recent statements, see Robert K. Merton, *Social Theory and Social Structure* (Glencoe, Illinois: The Free Press, 1949), and Talcott Parsons, *The Social System* (Glencoe, Illinois: The Free Press, 1951). For the treatment of religion from a functionalist viewpoint, see William J. Goode, *Religion among the Primitives* (Glencoe, Illinois: The Free Press, 1951).

[2] See Brownislaw Malinowski, *Magic, Science and Religion,* Robert Redfield, ed. (Glencoe, Illinois: The Free Press, 1948).

that the primitive possessed a great deal of rational knowledge, but there were still many aspects of life that could not be met with rationality. Emotional reactions stemming from the many uncertainties in life would result in activities which would impair the functioning of the total society if they were not channelized. Some mechanism for rationalizing these uncertainties was needed and rational techniques could not provide it. Durkheim[3] went on to point out the close relationship between religious symbols and the value ties of the society. He also emphasized the importance of religious ritual in the expression and reinforcement of these value ties.

Other theorists have gone on to point out that scientific explanations of causation or even correlation do not tell us *why* certain things happen. The coldness of causation is little consolation in times of emotional stress. Religion, then, in its broadest setting, provides an explanation and justification of group values. Through religious ritual, a constant renewal and reaffirmation of these values is achieved. The religious symbols which evolve provide a concrete reference of the group values and, in addition, through religious sanctions, a system of rewards and punishments is contrived to encourage conformity to the values. This whole theoretical development of the relation of religion to the social structure has been adequately summarized by Parsons.[4]

The inherent problem of a limited life span and its disruption of intense emotional attachments, the discrepancy between expectations and attainment, the problems of "suffering," "evil," and "uncertainty" are not and perhaps cannot be mitigated by empirical means. Science, in many ways, does not deal with the "real" problems as defined by social experience. If problems of "meaning" are an integral part of any social system, then religion and its functional equivalents cannot be dismissed as "superstition."

While the functionalist conception of religion offers an over-all framework, it must be extended and solidified. Most of the theorists who helped formulate this conception drew from their observations of primitive societies, but the one religion that integrates in simpler societies becomes in more complex societies the many religions which divide. Thus, many other questions have to be raised when the analysis is extended to larger and more complex societies. In a society with a multiplicity of value systems in many subcultures, as our own, how does "religion" con-

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[3] See Émile Durkheim, *The Elementary Forms of Religious Life*, trans. by J. W. Swain (Glencoe, Illinois: The Free Press, 1947).

[4] See Talcott Parsons, *Essays in Sociological Theory, Pure and Applied* (Glencoe, Illinois: The Free Press, 1949), pp. 52-66.

tribute to the "integration" of the total society? What values do these subcultures contain that conflict with the dominant ethos, e.g., Catholics, Quakers, and Jehovah's Witnesses, in regard to political and military action? In what ways does the "transcendental" orientation of the particular society take the place of a more efficient, empirical alternative? To what extent do individuals marginal to the dominant religious value system differ from religious participants?[5] What happens when strong religious values conflict with strong secular values, e.g., pacifism vs. nationalism? What are the roles of nationalism, communism, messianic movements, nativistic movements, and science in providing functional alternatives for religion in the explanation and rationalization of these group values? What is the role of religion in being a nonintegrative or a disintegrative force? These and many more questions need to be answered. The functionalist position does, however, provide a sound beginning for its extension into more complex social systems and furnishes us with a useful over-all conceptual scheme for further elaboration.

2. *The relation of religion to other institutions.* Religion does not exist as an isolated compartment detached from the society. Compartmentalization may exist in the minds of some scientists but not in social experience. Studies from many sources have highlighted the relation of religion with other aspects of the society. Weber[6] was one of the first to show that variations in secular values correspond closely to the dominant religious philosophy. He showed the effect of different institutional arrangements and their implications. Others like Tawney,[7] Niebuhr,[8] and Pope[9] have extended this analysis of economic and religious relationships. Perry has written on the reinforcement and complementariness of Puritanism and democracy.[10] The role of religion in political action and in educational policy needs to be investigated apart from partisan polemics, for they have much significance today, e.g., sending an ambassador to the Vatican and the place of parochial schools in federal aid to education.

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5 See John Cuber, "Marginal Church Participants," *Sociology and Social Research*, 25: 57-62, September-October 1940.

6 See Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. by Talcott Parsons (London: Allen and Unwin, 1930); also *The Religion of China*, trans. by H. H. Gerth (Glencoe, Illinois: The Free Press, 1951).

7 R. H. Tawney, *Religion and the Rise of Capitalism* (New York: Harcourt, Brace and Company, Inc., 1926). Also reprinted in Mentor Books.

8 H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York: Henry Holt and Company, 1929).

9 Liston Pope, *Millhands and Preachers* (New Haven: Yale University Press, 1942).

10 Ralph B. Perry, *Puritanism and Democracy* (New York: The Vanguard Press, 1944).

Although the elements of a social system are interdependent, it seems plausible that not every random arrangement is compatible. In other words, there is a limit to the coexistence of elements in a particular system. For example, is coexistence of polytheism and extensive industrialization possible? What effects do urbanization and industrialization have upon the modification of religious ideology? Is secularization *always* the result of decreased isolation and increased heterogeneity? Are an authoritarian religion and authoritarian gods correlated with a patriarchal family system? One start in this direction might be to work out the possible compatibilities of religious patterns in Parson's classification of social structure.[11]

3. *Religion on the community level.* If the relation of religion to the other aspects of society can be more clearly seen in the community, community research should provide a testing ground for many hypotheses. There exist in the literature of sociology a number of studies which involve religion either specifically or incidentally. Although some of them are written from a particular value position, they can provide some valuable insights and suggestions for further study. These would include the ecological, cultural, statistical, and structural studies of specific communities. Even though many of them slight or perhaps even ignore religion in defining their problem, they can be an aid in isolating the significance of the religious variable and perhaps give hints for the total social system.

4. *Religious groups.* Throughout this paper it has been emphasized that religious relationships are social relationships. Although some religious experience may be highly individualized (but, of course, ultimately derived from socialization), religious experience must be communicated and shared to become effective in social action. Sociologists have often studied small esoteric cults which have little significance either numerically or sociologically and have slighted religions with deeper family, kinship, ethnic, and national ties. Founded religions and their reactions to existing social conditions have been studied by the social historians but could stand scrutiny in a sociological frame of reference. The dichotomy of church-sect developed by Troeltsch,[12] and elaborated by Becker,[13]

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[11] For a full description of the patterns, see Parsons, *The Social System,* pp. 180-200.

[12] Ernst Troeltsch, *The Social Teachings of the Christian Churches,* trans. by Olive Wyon (New York: The Macmillan Company, 1932).

[13] Leopold von Wiese and Howard Becker, *Systematic Sociology* (New York: John Wiley and Sons, Inc., 1932), pp. 624-28.

Yinger,[14] Pope,[15] and Wach,[16] deserves more empirical and less typological attention. Specifically, the relation of these types to the power structure and to the stratification system should provide much research material. These group relationships suggest another closely related area which offers other potentialities.

5. *The differentiation and the stratification of religious groups.* Many of the founded religions had their foundations in specific reactions to social conditions. As a result, there are churches of the disinherited, middle-class churches, churches which reflect national, sectional, and ethnic divisions, churches that reinforce the *status quo,* etc. This is well known, but many other things are not so apparent. What happens to religious affiliation when an individual moves up in the stratification system? Does he change his religious ideas and affiliation or do certain churches have a wide tolerance range of economic ethics? Why do economic dissidents appear in middle-class churches, e.g., the charge of Methodism's "pink fringe"? Do certain churches preach an economic ethic that results in economic gain which in turn modifies their religious ideologies? Do religious organizations, as a group, move up the stratification system as a result of religious motivations canalized in economic activity or do they experience a complete change in personnel? What is the process of "disenchantment" that the individual goes through when his church loses him in the upward movement? In what way does the socioeconomic position of the congregation affect elaboration of ritual, differences in eschatology, sermon topics, composition of the choir, education of the minister, types of music, kind of "social" activity, etc. Some hints and perhaps some of the answers to these questions have been attempted in sociological research. With current interest manifest in stratification by American sociologists, it is possible that more evidence might be forthcoming.

6. *The analysis of religious authority and leadership.* With only a superficial knowledge of religious phenomena, one is impressed by the number of dominant leaders. In any religious (social) movement, leadership is an important variable. While rejecting the "great man theory" of leadership, the sociologist has not added much to our understanding of leadership patterns and the selection of personnel for leader

[14] J. Milton Yinger, *Religion in the Struggle for Power* (Durham, North Carolina: Duke University Press, 1946).

[15] Pope, *op. cit.*

[16] Joachim Wach, *Types of Religious Experience, Christian and Non-Christian* (Chicago: The University of Chicago Press, 1951), Chap. IX. See also his *Sociology of Religion* (Chicago: The University of Chicago Press, 1944). Both of these books, with their crosscultural and historical scope, can provide the sociologist with much research material.

roles. By substituting social conditions for personality factors, the sociologist has added neither clarity nor understanding. Study of the priest, the prophet, the saint, the preacher, the seer, the leader of new sects, and the intricacies of the religious hierarchy will require an intensive role analysis. Max Weber again has pioneered in this field.[17] Certainly, the concept of charismatic authority, which he introduced, has acquired added meaning in these days of salvation by Hollywood techniques and the increasing bureaucratization of religious authority. Despite the historical decline of the prestige of the religious leader, he is still a powerful figure in our secular society and his role deserves study. Too often the spectacular religious leader overshadows the importance of the routinized leader, but both deserve more attention. Still more questions arise in regard to leadership. Does the leader actually lead or is he "pushed"? What are the tendencies and conditions of bureaucratization? How are leaders selected? What happens when a leader departs from the ideological "line" of his followers? What informal power structure exists within the formal hierarchy? What specific conditions give rise to a religious reaction and what part does leadership play? Are specific personality types selected for specific religious roles? Again research in leadership and occupational sociology, on questions generic to *all* sociology, might give us answers to some of the problems of religious leadership.

Many other possibilities pertaining to the sociology of religion and much existing research have been overlooked. For example, social-psychological questions have been excluded in this paper. The preceding comments and questions, it is hoped, present only a suggestive beginning and are not offered as a critique of research. There is no reason for being pessimistic, since there are many hopeful signs in this area. For example, the section on the sociology of religion has been revived again at the meetings of the national society, and another group, the Committee for the Scientific Study of Religion, has been formed recently. Recent translations of the works of Max Weber[18] and the possibility of all of his works on the sociology of religion being available in English should give an added impetus to the field. Current research being conducted on stratification, leadership, voting behavior, and other fields, while not concentrating specifically on religion, will add a great deal to our knowledge of the religious variable.

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[17] See Weber, *Essays in Sociology*, trans. by H. H. Gerth and C. Wright Mills (New York: Oxford University Press, 1946).

[18] Weber, *The Religion of China*, trans. by H. H. Gerth (Glencoe, Illinois: The Free Press, 1951).

NATIVE NEW MEXICANS AND INTERETHNIC ACCOMMODATION*

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New Mexico's large Indian and Mexican/Spanish population has often led to the observation that the state could be a bridge of ethnic understanding among the Americas.[1] Few attempts have been made to estimate objectively the truth of this observation,[2] and a number of factors might lead a cautious person to conclude the opposite. For example, the long politically dominant east side of the state is largely populated by migrants from race-conscious Texas and the Southeast, and it took a federal court in 1948 to force the state to extend the franchise to Indians. These and other factors led the participants in the present study to adopt the hypothesis that New Mexicans are *not* less prejudiced than other Americans (and therefore it would be incorrect to think of New Mexico as a bridge of ethnic understanding). The east side of the state was chosen as the most appropriate place to begin testing the hypothesis. If eastern New Mexicans—given their social background and present situation—are relatively unprejudiced, then one might well claim that New Mexico could be a national asset for improving relationships among the Americas.

Procedure. In the hopes that future studies would be possible, the present investigators restricted their efforts to making a social distance survey of the adult Anglo population living in one representative city on the east side of the state. The city of Portales was chosen because it most nearly approaches the median and the mean of the population of the fourteen eastside New Mexico cities large enough to be considered. A stratified sample, totaling 174 usable cases, was chosen to represent the

*Thanks are due Chester Cunningham, Doyle Ogden, Kendall Schlenker, LaVerne Smith, and Betty Wade for their contributions to the planning stages of this project and for the interviews they conducted. Georgia Phillips deserves thanks for her contributions to the planning and help in the analysis. Emory S. Bogardus kindly provided two sets of needed information.

1 See examples cited by R. A. Schermerhorn, *These Our People* (Boston: D. C. Heath and Company, 1949), p. 183.

2 Carolyn Zeleny reports one abortive attempt which was ended because the investigator was thought to have raised the tabooed issue of possible prejudice. See her "Relations between the Spanish-Americans and Anglo-Americans in New Mexico, A Study of Conflict and Accommodation in a Dual-Ethnic Relationship," (unpublished doctoral dissertation, Yale University, New Haven, 1944), p. 339.

seven basic economic areas of the city.[3] Five interviewers distributed schedules personally to all respondents.

The measuring instrument used was an abbreviated and amended version of the revised Bogardus Social Distance Scale. A preliminary study indicated that participants in this area were reluctant to record their feelings toward minority groups they had never seen and probably never would see. Therefore, respondents were asked to record their feelings toward six groups only: Negroes, Jews, Japanese-Americans, Mexican Americans, American Indians, and Canadians. The first five are particularly relevant and inclusive for this area. Canadians were included for comparative purposes. The members of the sample were also asked to include personal data regarding their age, education, and the like.[4]

The results were tabulated and converted to various group Ethnic Distance Quotients,[5] which are arithmetic averages of all responses within various categories. A quotient of 1.00 indicates that the group (or individual if one is concerned with individuals) expressed the least amount of social distance for which the Scale provides, whereas a quotient of 7.00 indicates an expression of the furthest possible feelings of distance,[6] as provided by the Scale.

Results of the study. It should hardly be necessary to mention that the results of this study are applicable to eastern New Mexico as a whole only to the extent that the residents of Portales are typical of the entire area. However, the possibility that the findings may be so applicable is suggested by their agreement with most of the results of similar studies. For example, no consistent differences were found among the respondents in the different economic areas, and the differences found were reduced to nothing or to statistical insignificance when the inhabitants of the various areas were equated in terms of education. This agrees with the findings of Hatt and the authorities cited by Westie,[7] to the

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[3] Based on a previous study where the mean value of homes in every block was determined through the use of tax records. Interviews were obtained at one house in each of one half the total number of blocks included in the seven economic areas.

[4] Other data obtained are not related to the purposes of this paper and will be reported in a later article.

[5] For the authoritative use of this term, see Emory S. Bogardus, "Measuring Changes in Ethnic Reactions," *American Sociological Review,* 16: 49, February 1951.

[6] This study used the simpler of the two methods of scoring. See E. S. Bogardus, "Scales in Social Research," *Sociology and Social Research,* 24: 69-75, September-October 1939.

[7] Paul Hatt, "Class and Ethnic Attitudes," *American Sociological Review,* 13: 36-43, February 1948; Frank R. Westie, "Negro-White Status Differentials and Social Distance," *American Sociological Review,* 17: 550-58, October 1952.

extent that the respondents living in the various Portales areas had a class status comparable to their area.

In the economic areas the EDQ's were found to be 2.36 for 17 persons in the middle-middle class, 2.46 for 64 persons in the lower-middle class, 2.88 for 64 persons in the upper-lower class, and 2.98 for 22 persons in the lower-lower class. In the other classes the N was very small. In the accompanying paragraphs the N's differ because not all respondents completed every question.

In the area of "education achieved" the EDQ's were as follows (the numbers of persons are given within parentheses): 2.45 for college or more education (14), 2.13 for "some college education" (39), 2.77 for "finished high school" (44), 2.79 for "with some high school" (25), 3.26 for "finished grades" (19), and 3.12 for "some grades" (23).

In the religious category the EDQ's were 2.67 for "major Protestant bodies"[8] (40), 2.665 for "Baptists" (50), 2.80 for Evangelical bodies[9] (49), and 3.38 for "None" (30).

In the age classification the EDQ's were 2.30 for ages 20-29 (37), 2.96 for 30-39 years (40), 2.30 for 40-49 years (38), 3.21 for 50-59 (11). The N for the other ages was too small for consideration.

As would be expected, some relationship was found between age and education and Ethnic Distance Quotients, with the more educated and the younger in general obtaining the smaller quotients. The one area in which the results of this study differed from the findings of most studies was in the relationship between religious affiliation and the expressed feelings of social distance. Other investigators have found that on the average the nonreligious are less ethnocentric than the religious.[10] In Portales, however, the members of religious bodies, when combined into like groups, were found to have significantly smaller EDQ's when compared with the EDQ of the thirty respondents who wrote "none" in the questionnaire blank asking about religious affiliation. This discrepancy may be due to the nonintensive nature of the present study in contrast to the intensiveness of the one cited. But the most likely explanation is the fact that Portales lies in an area which is often termed a "Bible Belt," where church membership is expected of nearly everyone. Few Portalesites, aside from those completely unsympathetic to, or unaware of, generally accepted values, including democratic ideals, remain "unchurched."

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[8] Includes 7 Presbyterian, 1 Congregationalist, 2 Episcopalian, and 30 Methodist.

[9] Includes 28 Church of Christ, 7 Christian, 1 Jehovah's Witness, 4 Assembly of God, 2 Nazarene, 3 Seventh-day Adventist, and 4 Church of God.

[10] T. W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson, and R. N. Sanford, *The Antidemocratic Personality* (New York: Harper & Brothers, 1950).

TABLE 1

SOCIAL DISTANCE QUOTIENT OF BOGARDUS NATIONAL SAMPLE AND PORTALES, NEW MEXICO, SAMPLE WITH REFERENCE TO SELECTED ETHNIC GROUPS

Groups	EDQ of Portales Sample N=174	EDQ of Bogardus Sample (1946) N=1725
Canadians	1.78	1.11
Negroes	3.34	3.60
Jews	2.36	2.32
Japanese-Americans	3.03	2.90
American Indians	2.33	2.45
Mexican Americans	2.92	2.52
Mean EDQ of both samples	2.63	2.48

Table 1 compares the reactions of the total Portales sample with the reactions of Bogardus' 1946 national sample regarding the same six ethnic groups.[11] It should be noted that there is no significant difference in the EDQ's of the two groups.[12] This would seem to be some confirmation of the hypothesis of this study, which stated that New Mexicans are *not* less prejudiced than other Americans. However, more detailed analysis suggests that the hypothesis may be untenable.

Each respondent was asked to name the state he considered his native state. These responses were then grouped into the six regions delineated by Odum,[13] with New Mexico considered as a separate category. The results were as follows: the EDQ for New Mexico was 2.63 (65); regarding Indians, 2.19; regarding Mexican Americans, 2.75; and the mean EDQ regarding Indians and Mexicans, 2.47. The EDQ for the Southwest (except New Mexico) was 2.77 (70); regarding Indians, 2.28; regarding Mexican Americans, 3.00; and the mean EDQ regarding Indians and Mexicans, 2.64. The EDQ for the Far West and

[11] Bogardus, "Ethnic Distance Quotients," mimeographed sheet, University of Southern California.
[12] C.R. .41.
[13] Howard W. Odum, *American Regionalism* (New York: Henry Holt and Company, Inc., 1938).

Northwest was 2.43 (8); regarding Indians, 1.88; regarding Mexican Americans, 3.25; and the mean EDQ regarding Indians and Mexicans, 2.57. The EDQ for the Middle States and the Northeast was 2.76 (12); regarding Indians, 2.67; regarding Mexican Americans, 2.92; and the mean EDQ regarding Indians and Mexicans, 2.80. The EDQ for the Southeast was 2.97 (8); regarding Indians, 2.94; regarding Mexican Americans, 3.11; and the mean EDQ regarding Indians and Mexicans, 3.03. Although some of the N's are small and hence may not be reliable, no significant differences in EDQ's were found when the regional responses were compared. However, the EDQ of those who claimed New Mexico as their native state was significantly smaller[14] than the EDQ of those claiming other states in the southwestern region, of which New Mexico is an integral part. This relationship becomes even more significant when the EDQ's of the various regional and state respondents regarding Indians and Mexican Americans are considered separately. Reactions to Mexican Americans and Indians may be regarded as the most crucial because these are the groups which play the biggest part in inter-American racial affairs. Hence, it may be significant for the purposes of this study that the respondents who claimed New Mexico as their native state obtained the lowest mean EDQ regarding Mexicans and Indians. The New Mexican EDQ was even lower than that of respondents who claim as native the northern states which are allegedly the home of the least prejudiced Americans. The evidence is only suggestive, of course, and refers to the residents of only one city in New Mexico. But this limitation is mitigated by the fact that the city in question is located in an area (and inhabited by residents) which might be expected to be among the most prejudiced in the state.

If there is a relationship between low EDQ's and native New Mexicans, the next question would logically concern the relationship, if any, between the EDQ and length of residence in the state. Respondents for this study were asked the number of years they have lived in Portales (not the state); hence a provisional answer to the question could be attempted. The respondents were classified by length of residence in five-year intervals. There were enough cases to establish six categories, running from 0-4 years up to 25-29 years. Since trends had been evident

[14] C.R. 2.18, with the two groups approximately equal in terms of the factors found associated with EDQ's in this study; they had the same mean years of education, and each group had more of one factor associated with relatively high EDQ's (Southwest group higher mean age, New Mexico group higher proportion of "none" on religion).

in age and education and EDQ's, and since there were significant differences in the EDQ's of certain religious and regional-state groups, the six resident-time groups were equated as much as possible in terms of these four factors. The matching process was not perfect, but it was nevertheless impossible to keep more than six persons in each category.

The EDQ of those who had lived 4 years or less in Portales was 3.61; of the 5-9-year residence group, 2.56; of the 10-14-year group, 3.48; of the 15-19-year group, 2.91; of the 20-24-year group, 2.72; and of the 25-29-year group, 2.43. The mean age of the matched groups was approximately 47 years and the mean years of education approximately 10. In addition, the groups were matched regarding religious and regional-state differences.

Although the results for the six groups are not conclusive, they are certainly provocative. With one exception, they indicate that with age, education, native region or state, and religion held roughly constant, the longer the respondents lived in Portales, the smaller their EDQ. This implies in still another fashion that there may be some significant relationship between living in New Mexico and having a low EDQ relative to the six ethnic groups involved in this study.

Conclusions. First, it should be made explicit that the hypothesis of this study was not set up as a straw man to provide an object of attack. The results of the study might suggest that such was the case. The participants in the study were genuinely surprised at the findings—and, it must be admitted, pleased in terms of personal democratic values. They were surprised because the eastern New Mexico social climate doesn't "seem to be" ethnically tolerant. One continually hears of incidents that appear to reflect feelings of social distance. The only solution to such a conflict between subjective feelings and empirical data is more research, and this is as true of this study as it is of any other.

The results of the study—despite its admitted limitations—provide tentative evidence to support the following conclusion: Although it may not be possible to say that New Mexico, as a state, is a potential bridge for inter-American ethnic accommodation, *native* New Mexicans and relatively long resident nonnatives may fulfill this role. The study demonstrated that in one section of eastern New Mexico low social distance relative to six ethnic groups, particularly Mexican Americans and Indians, is positively associated with claiming New Mexico as a native state and with length of residence in the state. If further studies confirm these findings, New Mexicans might well be tapped as a fruitful source for facilitating inter-American friendship.

THE RELATION OF BEING KNOWN TO STATUS RATING

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As the prestige-rating technique for ascertaining social status becomes more widely used, the deficiencies of the procedure become more apparent. The basic problem is to procure suitable judges among the local residents. These judges must represent, or be able to put themselves in the place of, different segments of the local status system. They must be able to make systematic and consistent judgments which articulate the opinions of their fellow citizens. The investigator must decide whether to allow each judge to "find" as many classes in the community as he thinks appropriate or to work within a set framework. Choice must be made also between "direct placement" of families, the "matched families" procedure, and some other device. Some mode of combining the various judgments must be chosen.[1]

The problem of the "persons to be rated" has perhaps received the least scrutiny up to the present time. Many factors affect the likelihood that a family will receive a prestige rating. Most judges, even in small communities, lack acquaintance with sizable portions of the population. Moreover, acquaintance varies widely in amount and character among judges. The unrated families are not distributed evenly along the status scale, and the omissions vary with the particular judge.[2]

The present paper compares a group of well-known families with a group of poorly known families for length of residence in the community and scores on four status indexes.[3]

Representative samples of 100 well-known families and 100 poorly known families were selected from the total group. Families receiving a prestige rating from all four of the judges who attempted to rate every

[1] Harold F. Kaufman, Otis Dudley Duncan, Neal Gross, and William H. Sewell ("Problems of Theory and Method in the Study of Social Stratification in Rural Society," *Rural Sociology*, 18: 12-24, 1953) say, "The use of judges to determine community rank requires (1) a selection of raters, (2) a selection of persons to be rated, (3) a choice of methods of rating, and (4) a decision as to the method for combining ratings." The present paper is devoted to their second point.

[2] Several phases of this problem were dealt with in a paper read at the 1953 meeting of the Southern Sociological Society; a more extended treatment is to be found in the senior author's dissertation on file at the University of Kentucky.

[3] Four judges attempted to give a prestige rating to every one of the 1,500 white families in the town, using a seven-point scale. The scales developed by Warner and his associates for house type, occupation, and dwelling area were used. The prestige rating technique followed the general precedent of Schuler and Kaufman.

family and from half of the other judges who rated smaller sets of families made up the first group. The second group had been considered by ten judges but received a rating from no more than three.

Being well known in the community tends to be a general quality of a family. If a family is known to the first few prestige judges, it is likely to be known to others also. If, however, out of the first judges, few know a family, other judges will tend also to be unacquainted with it. Though each family in the first group was, by definition, known to several judges, none of the first four judges knew more than half the poorly known families and two judges knew only a tenth of them. Nineteen other raters examined samples of families and again virtually all the well-known group were known to each of them. Only four of these nineteen judges knew as many as half the poorly known group, but two of these four judges knew at least three fourths of the poorly known cases, while several raters knew virtually none of them. Thus judges differed greatly in their range of acquaintance.

The characteristics of these two groups of families may be summarized as follows. First of all, the two groups differed sharply in the length of time they have lived in the community. Thirty per cent of the well-known persons were residents of at least 50 years standing as against 5 per cent of the second group. The percentages of each group living in the town from 20 to 50 years were 40 and 20; a seventh and a quarter respectively had lived there from 10 to 19 years. Nearly half of the poorly known individuals as against a seventh of the better-known ones had been in the town less than 10 years. The significance of prestige ratings undoubtedly is affected by such contrasting lengths of residence.

The two groups differed greatly in status distributions also, though the contrast is not as great as for residence. The most distinct difference was found for occupation. Nearly three fifths of the better-known group were engaged in the top two occupational groups and virtually none in the two lowest occupational levels. Over a third of the poorly known were in the lowest two grades and practically none in the top two groups.

On prestige ratings the two sets of individuals were almost equally distinct, with somewhat more clustering of the poorly known persons in the middle levels. Four fifths of the less well known group resided in middle-grade dwelling areas, whereas the better-known families were about equally divided between better and medium areas. For house type the two groups showed the same distribution except that none of the poorly known families lived in top-grade homes and a tenth of the other group did.

Finally, the four status scores for each family were summed and divided into seven groups of composite ranks. Few of the better-known families were in the lowest two out of the seven levels, while over a fifth of the other group were. Almost no poorly known heads of families were in the top two status categories, while nearly half the others were.

Thus the individuals or families who were widely known among the set of local residents who served as prestige judges ranked conspicuously higher than poorly known persons in occupation, residence areas, house type, and prestige. And, as pointed out, the better-known individuals had lived in the town much longer.

Nevertheless, the relationship between length of residence and status is complex. For prestige scores, in neither the better-known group nor the poorly known group was there a clear relationship between length of residence and standing; if anything, the longest-term residents were rated lowest. And among the poorly known group on the other status traits also, length of residence appeared to be unrelated to status scores on any of the four indexes.

Among the better-known families the highest standing on the other three status criteria (house type, dwelling area, and occupation) more frequently characterized those who had spent most of their lives in the town or had been resident between 10 and 20 years. The other two residence groups (less than 10 years and from 20 to 50 years) were less often given high status scores. However, they did not receive low ratings either, falling preponderantly in the middle range of status.

The results of this modest inquiry into some of the factors affecting status rank in a community can be summarized briefly. Most important is the fact that the families who do not receive ratings from most of the prestige judges stand much lower on any index of status than the better-known families. In these findings, if they be typical, lies a clear warning against using those families on whom a small set of judges concur in any tests of validity of status criteria. Quite aside from the degree of consensus among the judges, to use such a selective sample of families will produce a strong upward bias in the estimated status structure of the community and will of course distort correlations among the indexes. Clearly it is advisable to obtain criteria of validity outside the prestige-rating data. As shown in the paper cited earlier, multiplying the number of judges does not necessarily correct these biases of individual judges. The more objective measures of status must be given a central place in studies of stratification, and special research on the prestige-rating process needs to be undertaken.

SPECIAL PROBLEMS OF YOUNG SOCIOLOGISTS

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This is the third and concluding paper dealing with problems of young Ph.D.'s in sociology as stated by thirty of them early in 1953. These problems were sixty in number, twenty of which have been discussed under the heading of "Obtaining a Position in Sociology,"[1] twenty were treated under the title of "Teaching Problems of Young Sociologists,"[2] and the remainder are presented here as "special problems," not included in the two preceding papers. This article is written in the same tentative spirit as were the preceding ones in this series. It offers no final solutions, only tentative ones. The answers depend in part on the experiences of the persons who express them.

1. Can one exercise freedom and have security in sociology today? This question is related to freedom-security problems in many aspects of life, not just to teaching in the social sciences. An affirmative reply can be made (a) provided one will be satisfied with a reasonable degree of freedom, (b) provided he will use his freedom in a commonsense way, and (c) provided his students will catch the meanings of what he says and not distort or misrepresent them.

(a) A reasonable degree of freedom means an amount somewhere near half way between absolute freedom and no freedom. It means a degree to express one's thinking honestly, openly, objectively. As soon as one becomes opinionated, speaks with partisan emotion in behalf of or against a cause, or is disputative, he runs into trouble, and at the same time gives a wrong impression concerning sociology. After all, sociology is not social reform, an ism, or a propaganda subject. As the term implies, it reports the latest word in scientific studies concerning human relations. Its case rests, in the last analysis, on research studies and on integrating the significant findings of these, past and current, in terms of sociological laws and principles.

(b) One's freedom in teaching sociology today depends in part on the way he teaches. If he performs chiefly as a reporter of research, empirical and theoretical, he has all the freedom he needs in most colleges and universities. It is when he steps out of the role of sociologist

[1] *Sociology and Social Research*, 38: 38-45, September-October 1953.
[2] *Ibid.*, 38: 174-82, January-February 1954.

and applies his ideas to specific social problems that he is likely to meet opposition. Further, if he becomes a social actionist and engages in social reform, he will find that his motives will be impugned and that the adverse reactions to his reform activities will be directed also against him as a sociology teacher. His freedom as a teacher will be endangered.

(c) In any class of size in sociology there will always be some members unprepared to grasp the teacher's meanings at some points. Misunderstanding is bound to result. There may be a few students who will report their professor at home "out of context" and who may give false impressions of some side remark by him. Occasionally there are students who enroll in a course in sociology not to understand but to criticize, and who grossly and perhaps deliberately distort. Sometimes, not often, a teacher may allow himself to get into a dispute with a student on the level of personal remarks, incrimination, and emotional name-calling. The alert teacher can go a long way in protecting himself and sociology against misrepresentation, due to any of the aforementioned factors, and thus safeguard his freedom.

2. How can a young sociologist best prepare for economic security in his older years? He cannot begin too early, but how to do so will vary greatly with circumstances.

(a) It is to be hoped that all colleges and universities will be able soon to provide their staffs with adequate retirement allowances, and make it possible for the young sociologist to participate in such a plan from the beginning of his career. A special problem, as yet unsolved, is what happens when the teacher decides to change his college or university connection. Will he have to start all over again on a retirement plan? Most teachers naturally move more than once before they become a fixture in a given institution of higher learning.

(b) To offset the lack of development in retirement security the young teacher generally falls back upon some kind of life insurance policy. The variations in policies are almost legion, and considerable study under the guidance of an economics professor in the insurance field will be needed. No discussion of these variations to meet the differing needs of people will be attempted here.

(c) The third possibility, that of investing savings, assumes, first, that one has some savings in this day of high expenses and many stimuli to spend and, second, that one knows how to invest. Investment for safety and not for speculation may be advocated for all except those who have a great deal of time to give to investment matters and who have money to lose. Again the advice of an economics professor, this time in the investments field, will be helpful.

3. How can one keep abreast of sociological developments when there are so many research studies being made, so many books, not only sociological but other important ones too, being published, and so many social science journals being issued regularly. The problem is growing more complicated. It is essential that one keep up to date regarding the best products of scholarship in his own sociological specialty. If this specialty is kept circumscribed enough, one can do the main reading required. For the remaining fields of sociology one may turn to reviews, or inaugurate panel presentations of books and articles by sociology and social science colleagues, and attend meetings of regional sociological societies two or three times a year.[3] The *Sociological Abstracts,* inaugurated in 1952, give brief notes of all the articles published in the main sociology journals and of selected articles published in twenty related social science journals.[4]

A related question is: What literature should I keep in touch with as a young sociologist? First, all that relates to one's special field in sociology (as noted in the discussion of the preceding question), as it appears in the sociology journals and the journals in social psychology;[5] and as it is given in the new books in sociology, as indicated by favorable reviews in the sociological journals. In addition, there is a wide fringe of materials surrounding those just mentioned. The range is wide, and the young sociologist, as well as the older one, depends today, in a vicarious way, upon fellow sociologists and a scanning of periodicals and books in libraries. An examination once or twice a year of indexes, such as the *International Index,* the *Readers Guide,* the *Publishers Weekly,* will be helpful.

4. Can sociology help one develop a balanced philosophy of life? The matter of a balanced philosophy involves many factors, such as temperament, health, and nature of one's daily experiences with reality. If these factors are favorable, one's knowledge of sociology will make constructive contributions to personality balance for a number of reasons. (a) It gives something of a social setting within which to view one's contacts with other persons. It gives a frame of reference within which to consider one's interaction experiences. The larger the universe within which one's philosophy of life is formulated, the greater the result that may be expected in terms of balance. (b) As in the case of other sciences, sociology affords habits of objectivity. No human being presumably can be

[3] The dig articles given at the beginning of all such materials published by the *American Journal of Sociology* is of substantial help.

[4] Published at 218 East 12th Street, New York 3.

[5] These include *Journal of Social Psychology, Journal of Abnormal and Social Psychology, Public Opinion Quarterly, Human Relations, Journal of Social Issues.*

entirely objective, certainly not all the time, but sociology sets patterns of objectivity in the very field in which personality is subject to imbalances. (c) Sociology calls for careful study of human relations, even personal relations. If there is any "carry over" at all, it will function in a constructive way in building a philosophy of life. Doubtless the reader will think of additional ways in which sociology may be helpful in developing a philosophy.

5. What place shall I give social philosophy in teaching sociology? The article by the writer on the relation of sociology to social philosophy, recently published, will give a partial answer to this interesting question.[6] Social philosophy has two types that need to be clarified. (a) There is the personal social philosophy that each living person holds, whether he be unlettered or well educated. As a rule, it is a social philosophy that has developed unawares, that one has never analyzed to any extent, and that he would have difficulty in defining if called upon suddenly to do so. Despite its inchoateness, it nevertheless seems to play a vital role in influencing his decisions regarding what to do and to think. This personal and ill-defined philosophy of life influences the teacher of sociology the same as it does everyone, and sometimes leads to making opinionated and hence unsociological statements in class and out. (b) The other type of social philosophy is a logically generated interpretation of the world and the universe and one's relations to them. However, this type of social philosophy varies greatly and may have much to offer the sociologist in terms of a frame of reference. Although some sociologists are inclined to ignore social philosophy, others give it a substantial place in their thinking. Sociology as a social science and social philosophy as an interpreter of all human life, including its social science aspects, may be viewed as complementary.

6. What is the purpose of a sociology club? (a) To give the students who are majoring in sociology classes an opportunity to meet together informally and to discuss problems pertaining to sociology not ordinarily considered in class, such as occupational opportunities, qualifications for pursuing advanced studies in sociology, the requirements for advanced degrees. (b) To give students majoring in sociology an opportunity to meet their professors in informal ways. (c) To give students not majoring in sociology an opportunity to raise questions pertaining to the relation of sociology to other fields in which they are majoring and to current social problems. (d) To give students in all the sociology classes

[6] "Sociology and Social Philosophy," *Sociology and Social Research*, 37:260-64, March-April 1953.

an opportunity to come together to hear an outside speaker in sociology or in related fields. (e) To afford opportunity for social gatherings of sociology students.

7. What is the need for a sociology honor society? (a) To stimulate sociology students to greater achievement than would ordinarily be the case. (b) To give recognition to superior achievement. (c) To enable superior students in sociology to meet regularly and compare work they are doing in their respective fields and to receive special stimulation from fellow superior students. (d) As a source of status when applying for a position in sociology. (e) To enable a student to become a member of a fellowship of sociology scholars[7] in sixty-six colleges and universities in which the sociology honor society has chapters today.

A related question is: Is an honor society democratic? The Alpha chapter of California lays claim to being democratic because of its rule that any major in sociology who was not elected in course may after five years or more after graduation be considered for election as an alumni member on the basis of superior achievement in sociology or in its application in research or in community life.

Another related question is: Should we have both a sociology club and a chapter of a sociology honor society? Experience gives both an affirmative and a negative answer. In a large university department there is usually room for both. In some cases the sociology club becomes largely an undergraduate organization, and the chapter of an honor society chiefly a graduate body. In some large departments the sociology club has become an honor body of its own with established historical prestige. In other large universities the graduate work has become so specialized that the students lack interest in an inclusive organization of students. In some cases a group of graduate students and of faculty meet together for discussion of research problems and express no need for an honor society.

In a small college the sociology club is essential, being open to all students in sociology. The honor society may become a group meeting once or twice a semester to give special recognition to the best students, and to afford them the advantages of belonging to a national organization of superior graduate students in sociology.

8. How far shall I as a young sociologist engage in community activities? (a) Extensively, if there are research opportunities. One's community may be an excellent social laboratory at close hand. As a regular participant in some form of community activity, the young sociologist

[7] Alpha Kappa Delta. The sixty-six chapters are united in a national United Chapters of Alpha Kappa Delta.

may establish a measure of acceptance in the community. To the extent that he is viewed as an insider and not an expert from the outside, he is in a strategic research position. (b) Somewhat extensively, for by so doing he obtains new insights into human nature under current changing conditions. He secures new data of an interesting type with which to enliven his teaching work. (c) In the physical and biological sciences many of the faculty members spend a certain amount of time each year devoting themselves fully to research in their respective fields. In this way they carry forward and complete research projects of note and keep themselves up to date, as well as from falling into the category of armchair teachers relying to a degree on opinions, and from being labeled "bookish" by their students. (d) The young sociologist, like everyone else, has responsibilities as a citizen, and hence as a citizen takes some part regularly in community activities.

9. How can I relate research to community activities? First, by establishing rapport in the community and by getting one's self established not as "a professor" but as a citizen member. Second, by finding out what problems the community recognizes and wants studied. The community will open closed doors to one of its own members interested in some of its own recognized needs. Third, by finding out who the persons are in the community who have at least the rudiments of research ability and who, under direction, can become valuable volunteer staff members. Fourth, if the project is a large one, research funds will be needed and may in some instances be secured from local interested organizations who will contribute without attaching strings to their contribution. Fifth, by organizing a staff composed jointly of assistants from the community and one's advanced sociology students. Sixth, by making a pathfinder or pilot study to find out what not to try to do and to test out schedules or questionnaires if such are to be used. Seventh, proceed with as little fanfare as possible. Withhold data until all the findings are available.

10. Where does the role of a sociologist leave off and that of a citizen begin? It is important to keep the distinction between the two clear, although they overlap. The role of a sociologist involves the maintenance of an objective, nonpersonal point of view. It includes inquiry into the nature of social situations and processes, and into the meanings that these have for the participating human beings. It takes all possible aspects of every issue into consideration in terms of accurate descriptions and of analyses of meanings. It studies value judgments, seeks to understand them, but does not make them.

The role of a citizen is that of participating in activities regarding community and civic welfare. It helps to make plans for community welfare, takes part in campaigns such as those of a community chest, and makes value judgments and supports them by personal and even partisan activities.

The roles of the sociologist and of the citizen are in a sense complementary, although many persons find it difficult not to merge them. To the extent that they are merged it is important that the sociologist keep in whatever role he is performing at a given time. If he steps out of the role of a sociologist in the classroom, he will indicate that he is taking temporarily a citizen role or a personal role, and explain to the students why he is doing so.

11. How far shall I engage in a social action program? The young sociologist usually finds that a full teaching program plus research activities plus counseling students plus committee work plus fulfilling family responsibilities leaves little time if any for social action programs. Hence, most sociologists, younger and older, find it unwise to attempt what requires considerable physical and mental energy. Social action programs are generally vigorous social reform movements. To be a social reformer may become in itself a full-time job of a specialist in that field. The reputation of sociology is easily marred when sociologists align themselves with what is often believed to be a radical-slanted type of program. Sociologists as such are not at home with that type of social actionist who is scornful of sociology as an objective, nonpartisan science. The objective, nonevaluative function of sociology needs to be conserved and the reputation of sociology as a social science needs to be jealously guarded.

12. Can I use sociology to help bring about racial understanding? Yes, in the same sense that dissemination of truth in any field clears up misunderstanding. A scientific discussion of racial and ethnic nature gives racism no leg to stand on. Since racial prejudice is due in large part to a lack of acquaintance with reliable knowledge regarding races, sociological data leave such prejudice no ground but an emotional one.

It is very difficult to refute a racial fact, provided its scientific support is made perfectly clear and is stated in a nonemotional way. The young sociologist has his reputation to make and hence in discussing racial matters publicly will proceed as far as he can go in giving substantial supporting data. It is the function of community leaders, not of the sociologist as such, to promulgate programs of race prejudice abatement. Most communities react sharply against being told by a "professor" or by anyone who is not fully accepted what they should not do regarding matters of community life deeply imbedded in old-time sentiments.

13. How can one best make a community sociologically minded? The process at best is slow, especially if the community is self-satisfied and antagonistic to welfare standards. The order is usually a large one that may well be approached indirectly. That is to say, if one starts out avowedly to make over his community, he will find he has undertaken more than he anticipated. One can begin by presenting the sociological viewpoint in his community relations, not by publicizing it as such, but by expressing it in nonsociological or technical language in his everyday relationships with people in his community. He will find persons who will catch his viewpoint and will proceed along the same lines that he represents. A community can best be made sociologically minded in this person-to-person-contact type of way supplemented by small neighborhood study groups, such as those which have played so fundamental a role in eastern Nova Scotia in counteracting the invasion of communism and in developing group self-help activities.

14. Can I play a role in effecting social change? Yes, a small one. Perhaps most persons are playing small roles most of the time in effecting social change—change within the family circle, in the play group, in the work group, perhaps in the community. Of course, one person's role seems so small, when viewed in the light of possible societal change, that he feels almost helpless. The single little mark on a ballot by large numbers of little people elects a president of the United States every four years, and effects a change in social policies of the government. Occasionally a relatively small type of activity representing day-by-day work may bring about social change throughout the world. Little did Orville and Wilbur Wright suspect, when in 1903 they succeeded in getting a queer-looking contraption off the ground for a few minutes, that methods of transportation and war for a whole world would be changed.[8] One can never tell when a seemingly small deed may lead to social change. Probably most social change is effected in indirect ways rather than by setting out to achieve this goal by direct means.

15. Should there be a strain placed on a young sociologist to publish? Just a light strain. If there were no strain at all, the young sociologist might neglect one of his opportunities. Even though he is primarily a teacher, he needs to do some original thinking in one way or another, and hence is entitled to appear in print. As a beginning teacher of sociology, his reputation will be spread and enhanced if he can publish not much but something, perhaps an article once in two or three years. If this

[8] Orville Wright, "How We Invented the Airplane," *Harper's Magazine*, 206:25-33, June 1953.

presents findings of a research project, so much the better for his advancement. It is still widely true that promotions are given on the basis of good research more than on good teaching. The justice or injustice of the ways promotions are made will not be argued here. If the question implies that a high degree of pressure is placed on the young sociologist to publish, such pressure may be misplaced. If effective teaching is sacrificed or the young Ph.D. seeks to break into print before he has something worth printing, then it is evident that the "strain to publish" has been overemphasized.

16. Are the interests of the young Ph.D. best served by a succession of fairly limited research projects of the type that would be reported in journals, or are they best served by his working exclusively on a major project to be published in monograph form? The latter procedure would be the more desirable, but it costs money to pursue and to publish, and hence it is not always the more practical. It gives far more prestige; in fact, if well done, it could establish the young sociologist's reputation on a substantial basis.

The first-mentioned procedure is the more practical, but it has the disadvantage of being piecemeal, or at least of being presented to the public in a piecemeal way. Of course, the individual papers may report different aspects of the same large-scale research project. Later, they may be assembled in a monograph.

The most desirable procedure, perhaps, would be for the large-scale project to be published in monograph form, with shorter research papers published occasionally in journals. Such a plan, however, calls for more time for research than is usually afforded the young sociologist.

17. What shall I try to publish, and where? Nothing, unless a second or third party to whom a manuscript is submitted considers it worthy of publication. The young sociologist can hardly act as a judge of his own work. Even the best of manuscripts may well be submitted at least to competent colleagues for their frank reactions.

The findings of a controlled piece of empirical research are the best kind of material to try to publish. There is a desperate need for such findings today in order that sociology may gain status in the eyes of other social scientists, private and government agencies, and the public. Such findings will find a publication avenue almost without effort through one or another of the sociological journals, if "written up" succinctly and clearly.

18. How can I get counsel in writing for publication? The letter from the given Ph.D. indicates that his faculty advisers do not seem to have time to help him in his writing ambitions. Perhaps there is a reason.

It could be that his work is judged not to be good enough to be published, and that his faculty sponsor does not tell him in order not to hurt his feelings. As a rule, a real contribution to sociology will get the necessary help in preparing it for publication from the faculty member in whose field it has been developed.

The rules for publication are relatively simple. (a) Use clear English construction, not choppy, not elongated sentences, not involved ones. (b) Describe what you did, how you did it, and the results in as few words as possible. Many younger writers and some older ones are verbose. (c) As a rule, limit the introduction to a paragraph or two, or omit it entirely. If any special explanations are needed, insert them in a few short footnotes. (d) In general, avoid putting an essay in a footnote. (e) Write succinctly and exactly and then come to a stop. All publishers are forced to keep in mind that the costs of publishing articles and books have skyrocketed in recent decades.

19. Who decides what direction sociological research is taking today? Chiefly those who are doing research. The basis for deciding is often found in the personal drives of the research person. As a consequence, there is a tendency for sociological researchers to ride off in any direction that personal interest dictates. Only in recent years has there been anything like attempts to plan in a comprehensive way for research that is in line with the needs of society. Even these attempts are piecemeal or sectional. There is need for research which will give clues to where sociological research today is most needed. Perhaps the lack of planning of research is seen in the annual selection of themes for Ph.D. dissertations. The student "hunts for" a theme. If he cannot find one somewhere, his faculty adviser will persuade him to become an assistant in the professor's research work or, if the student wants to be independent, his adviser will suggest a few miscellaneous and more-or-less unrelated topics. Doubtless there are some hidden merits in this catch-as-catch-can way of doing things. Of course, the opposite extreme is not to be advocated, namely, of having sociological research structured by a committee or a research bureau.

20. Is sociology a utilitarian or a futilitarian subject? In the past and, to a certain extent, today many nonsociologists consider sociology a futilitarian subject. The various reasons that they give will not be rehearsed here. The armchair criticism is perhaps the most common. But this and related ones are being offset by the concrete, objective research that is tested by empirical methods.

Sociology is a utilitarian subject in two senses. (a) Indirectly: wherever findings of sociological research stand objective tests, they make a contribution not simply to sociology but to all knowledge and in some place at some time will be utilized. This indirect result leaves sociology with hands untied by various limitations to progress freely and without being unduly structured. (b) Directly: wherever a community, a social agency, or an arm of government needs to know something that the sociologist can find out, the direct results of such studies will be immediately usable. Whatever sociology can do in the way of gathering social facts and their concomitant human meanings, its usefulness now or later will not be questioned.

ELLSWORTH FARIS: 1874-1953

As a teacher, scholar, writer, editor, administrator, and critic, Ellsworth Faris made a notable contribution to sociology. From the time he was born in Salem, Tennessee, in 1874 until he died December 19, 1953, he lived an eventful life. After receiving his A.B. (1894) and A.M. (1898) degrees from Texas Christian College, he started his professional career as a missionary in the Belgian Congo. During a furlough and after serving seven years in this capacity, he did graduate work at the University of Chicago before he became professor of philosophy and sacred history in Texas Christian College. After five years of teaching and further graduate work, he completed his doctorate in psychology in 1913 at the University of Chicago. For one year he was professor of philosophy at the University of Iowa, after which he joined the Department of Psychology staff at the University of Chicago. He was called back to the University of Iowa the next year as Director of the Iowa Child Welfare Research Station, but in 1919 returned to Chicago as the successor of W. I. Thomas in the Department of Sociology. Except for short periods as a visiting professor at the University of Washington, Tulane University of Louisiana, University of Michigan, and University of Hawaii, he taught at the University of Chicago until his retirement in 1939, serving as chairman of the Department of Sociology for fifteen years (1925-39). He was editor of the *American Journal of Sociology* for eleven years. In 1937 he was president of the American Sociological Society. The subject of his presidential address, "The Promise of Sociology," is indicative of his enthusiasm for sociology. After his retirement from the University of Chicago, he was chosen Distinguished Professor of Sociology at Texas Christian College (1949-1950), his alma mater. He also taught a term in the University of Utah (1951) and he made a third trip to the Belgian Congo. One of his sons, Robert E. L. Faris, is professor of sociology at the University of Washington and editor of the *American Sociological Review*.

Even though Faris was not a prolific writer, his scholarly works stimulated great interest, especially his book on *The Nature of Human Nature* (1937). He also was the coeditor of *Intelligent Philanthropy* (1930) and *American Society in Wartime* (1930). He wrote chapters for such books as *Personality and the Social Group* by Ernest W. Burgess and *Social Attitudes* by Kimball Young, and he contributed a number of stimulating articles to various journals. He established a reputation for his penetrating and critical analysis of concepts and

theories, as exemplified in such articles as "Are Instincts Data or Hypotheses?" (1921), "Preliterate Peoples: Proposing a New Term" (1926), "The Concept of Imitation" (1926), "Social Psychology in America" (1926), "Attitudes and Behavior" (1928), and "The Primary Group: Essence and Accident" (1932). In these and other publications, as well as in his classes, he critically analyzed the theory of human instincts, various concepts commonly used in sociological literature, and he proposed the term *preliterate* in the place of the concept "primitive," as descriptive of societies without a written language and a literature. He evaluated and interpreted the writings of George Mead, Charles H. Cooley, W. I. Thomas, and others who made notable contributions to sociology and social psychology.

His book reviews were original, analytical, and critical. While he believed that sociologists must critically analyze both social theories and reports of research, he endeavored to encourage young sociologists to write books based on sound research. He inspired a number of his students to produce books and articles, many of which took their original form as doctoral theses under his direction. As one of the twenty former presidents of the American Sociological Society who offered "Advice to Future Sociologists" (a recording sponsored by Samuel H. Stouffer, 1953), Faris urged the Ph.D.'s in sociology to be thoroughly scientific in their studies and to publish what they discovered, but to be sure that the research reports were written in good English.

Even though his background training was chiefly in such fields as psychology, philosophy, and religion, once he had undertaken the study and the teaching of sociology, he became one of its outstanding enthusiasts. While he conducted studies of child behavior, preliterate magic, religious sects, and related subjects, his main interest was in social psychology, which led to the study of the nature of personality and the antecedents of deviant conduct. His contributions to social psychology and related fields, for which he was best known, will be described in a subsequent article in this journal. M.H.N.

PACIFIC SOCIOLOGICAL NOTES

Pacific Sociological Society. Newly elected officers for 1954-55 are as follows: Charles B. Spaulding of Santa Barbara College, University of California, president; Alvin H. Scaff of Pomona College, vice-president of the Southern Division; David K. Bruner of the College of the Pacific, vice-president of the Central Division; and John A. Rademaker of Willamette University, vice-president of the Northern Division. Frank Miyamoto of the University of Washington becomes secretary-treasurer. Ray E. Baber of Pomona College is the representative to the Council of the American Sociological Society. The new members of the Advisory Council are Frederick A. Conrad of University of Arizona, Abbott P. Herman of the University of Redlands, and Carlo L. Lastrucci of San Francisco State College.

University of California, Los Angeles. The Third Western Training Laboratory in Group Development will be held at Idyllwild, California, between August 15 and 27, 1954. The laboratory is intended to provide understanding and skills for individuals who want to improve their effectiveness in working with groups. The laboratory is under the direction of Martin P. Anderson of the University Extension program.

University of California, Berkeley. Ray Mangus of Ohio State University and Dorothy Dyer of the University of Minnesota will be visiting professors in Family Sociology during the first six-week summer session, June 21 to July 30. Judson T. Landis will be director of a Family Life Workshop, July 12 to July 23. The Annual Meeting of the National Council on Family Relations will be held at Mills College, Oakland, July 8 to July 10. Judson T. Landis will serve as program chairman and conference director.

University of Southern California. Dr. Philip Hauser, Professor of Sociology at the University of Chicago, will be visiting professor of sociology during the first six-week session. He will teach courses in World Population Problems, Industrial Sociology, and Human Ecology. The following members of the department will be teaching during the summer session: Melvin Vincent, John E. Nordskog, Harvey J. Locke, Edward C. McDonagh, James Peterson, and Georges Sabagh. In January Bernard Cohen and Woodrow W. Scott passed the preliminary examinations for the Ph.D. degree.

University of Oregon. Dr. Robert Dubin, at the University of Illinois, has accepted the position of professor and department head,

beginning next September. He will replace the late Dr. Elon H. Moore. Dr. J. V. Berreman is serving as acting department head pending the arrival of Dr. Dubin.

Whittier College. Professor Robert O'Brien of Ohio Wesleyan College will join the staff at Whittier College next September. Dr. O'Brien is to be head of the department and full professor of sociology.

University of Hawaii. A conference on Race Relations in World Perspective is to be held in Honolulu from June 28 to July 23, 1954, under the joint sponsorship of the University of Hawaii, the University of California, and the University of Chicago. Personnel for the conference, which will be limited to thirty, have been selected from experts in race relations. In addition to pooling the essential concrete knowledge of race relations in different areas, the conference will seek to develop a conceptual framework for subsequent studies appropriate to the proportions and the critical significance of the problems.

SOCIAL PROBLEMS AND WELFARE

MARRIAGE AND THE FAMILY. By Ray E. Baber. New York: McGraw-Hill Book Company, Inc., 1953, pp. xviii+719.

This is one of the standard texts on marriage and the family. The analysis of the structure, functions, and social processes of the family is designed to provide a better understanding of the conditions of American families and to make marriage and family life successful. Beginning with the background and the transitional aspects of the American family, the author discusses the medley of marriage laws, the problems of courtship and mate selection, husband-wife relationship, parent-child interaction, the status of women, some economic aspects of the family, divorce, determinants of family size, conflicting sex patterns and irregular sex expression, and the conservation of family values. The core of the book stresses mate selection, husband-wife relationship, and parent-child interaction.

The revised edition has new sections on the occupational status and confusion of roles of women in modern society, a more extensive treatment of conflicting sex patterns and social costs of irregular sex expressions than in the earlier edition, and a chapter devoted to the economic aspects of marriage and family life. The statistics have been revised to incorporate the latest available figures, and new tables and graphs are

added to present the material. The selected bibliographies refer chiefly to magazine articles rather than books. Little attempt is made to select from the wealth of material on the family the most outstanding sources. The material is presented in a clear and concise manner, with a minimum of technical terms. M.H.N.

IMPERIAL COMMUNISM. By Anthony T. Bouscaren. Washington, D.C.: Public Affairs Press, 1953, pp. viii+256.

A general orientation is provided by calling attention to the Soviet world outlook, or the Soviet attitude toward other states; also by noting the usual policies for Soviet infiltration and conquest, and the hollowness of Soviet peace policies. Most of the book is devoted to a consideration of the techniques and accomplishments of communism in the following countries or regions: China, Southeast Asia, Japan and the Pacific, Korea, India and Pakistan, Iran, the Middle East and Africa, Greece, Turkey and Yugoslavia, East Europe, Germany and Austria, Italy, France, Spain, Britain and certain other European countries, Latin America, Canada, and the United States. The final chapter describes and appraises Soviet military policy.

Anyone who may be inclined to favor negotiation with the leaders of the Soviet regime, or to trust Soviet peace overtures at any time, should read this book and get rid of optimistic illusions. There is no doubt about the imperial nature of communism, or of Soviet ambitions for conquest motivated by communism. J.E.N.

THE CHURCH AND SOCIAL RESPONSIBILITY. Edited by J. Richard Spann. New York: Abingdon-Cokesbury Press, 1953, pp. 272.

Fifteen specialists have contributed to this symposium which deals with such themes as the social ministry of the church, the person in the community, race relations and civil rights, the organization of economic life, the production and distribution of goods, world economic problems, war and the Christian ethic, the church and world political order, the church as an agency of social action. The theses of the book are that "Christian salvation includes the social order" and that "the Christian church is responsible for the social conditions and must provide redemptive measures for society." To the accomplishment of these ends many concrete suggestions are made by the writers.

ATTITUDES TOWARD GIVING. By F. Emerson Andrews. New York: Russell Sage Foundation, 1953, pp. 145.

In this study, based on "91 test interviews with a wide variety of persons in several localities," a number of attitudes toward giving are reported and about 380 quotations from these interviews are cited. The interview schedule included 80 items. Among the reasons for giving are these: (1) being asked for a gift, (2) self-protection (someday may need help myself), (3) pull-on-the-heartstrings appeal, (4) hard to refuse an appeal from a person, (5) intimate knowledge of the problem and the need, (6) appeal of constructive and preventive measures—near the bottom of the list. One giver seems to sum up the picture, as follows: "Most of us give to what interests us plus what friends solicit for." Although not an empirically tested study, these interview materials provide interesting insights into the problem of motivation. E.S.B.

INTRODUCTION TO RURAL SOCIOLOGY IN INDIA. By Akshaya R. Desai. Bombay: The Indian Society of Agricultural Economics, 1953, pp. viii+257.

The two parts of this book are about equally divided in number of pages between a discussion of the rural sociology of India and a total of twenty-three excerpts from the writings of well-known American rural sociologists—C. C. Taylor, P. H. Landis, Dwight Sanderson, N. L. Sims, Wilson Gee—and of other important contributors. The value of a book of this kind can hardly be overestimated, inasmuch as it brings forward the significance of the study of rural sociology in a country almost overwhelmed with rural problems, but one which heretofore has given little attention to these problems from a sociological viewpoint.

THE WORLD'S GOOD. Education for World-Mindedness. By Carleton Washburne. New York: The John Day Company, Inc., 1954, pp. xiii+301.

Part I discusses such subjects as social integration, democratic living in school, world-wide interdependence, our common humanity, the value and understanding of differences, ideological conflict. Part II describes the work of the United Nations and its constituent organizations: namely, the Commission on Human Rights, the World Health Organization, the Food and Agriculture Organization, UNESCO, UNICEF, and patriotism and world-mindedness.

THE FAMILY IN THE AMERICAN ECONOMY. By Hazel Kyrk. Chicago: The University of Chicago Press, 1953, pp. xix+407.

The economics of family life in the modern American economy has not been fully explored. This book views the subject in the context of the major national problems and trends and attempts to clarify the role of the family in relation to income, goods and services, economic and social security, savings and insurance, consumer production, the economic position of housekeeping women, property rights of husband and wife, planned expenditure of income, cost of living, standard of living, and related matters. In evaluating the problems of family life and its economy, the author describes the strengths and weaknesses of our way of life. Changes in the family and its patterns of spending are noted. In substance, the book does not deal with "the family" nor with "the American economy," but an attempt is made to present economic aspects and problems of the family in the setting of the present American economy. A great deal of factual material is summarized. M.H.N.

THROUGH THE GLASS OF SOVIET LITERATURE. Views of Russian Society. Edited by Ernest J. Simmons. New York: Columbia University Press, 1953, pp. 301.

In this collaboration, six authors who apparently are experts in their field have written specialized surveys of Soviet literature. To introduce the volume, Ernest J. Simmons has shown how Soviet literature deals with various forms of social control. Louise E. Luke delineates the Marxian woman, noting startling Soviet variants. Bernard J. Choseed deals with the changing role of the Jews, as revealed in literature. Gene Sosin shows how the children's theater and drama are effective in education and propaganda. Rebecca A. Domar follows up the tragedy of a Soviet satirist, stressing the case of Zoshchenko—though he would not suffer alone; and, finally, Robert M. Hankin offers a survey of postwar Soviet ideology and considers the quality of Soviet literary scholarship.

These studies have grown out of research done in the literature seminars of the Russian Institute of Columbia University, and some of the contributors are now engaged as teachers in other universities. All of the reports avoid sensationalism or undue emphasis on negative criticism. These reports, realistic and rational as they are, reveal in terms of Soviet literature the crass ugliness and degeneration of life in Soviet Russia.

Not only for women, but for children and others, one notes the evils resulting from a deepening intoxication with Party dogma and the progressive atrophy of their "living souls." Having lost hopelessly their decent sense of social values, identification with Party and the Soviet system is all that remains to make life, in a sense, bearable. For the many who cannot read in the Russian language, this interpretation of Soviet literature will prove invaluable. J.E.N.

COOPERATIVE FARMING IN ISRAEL. By Itzhak Korn. Tel Aviv, Israel: Histadrut, 1953, pp. 80.

This document is devoted to a description of cooperative farming in Israel as represented by the *moshav ovdin,* which over a period of thirty years has proved its worth. It is to be distinguished from the *kibbutzim,* for it emphasizes "the importance of the family as an organic unit of society" and the role of self-labor and mutual aid. It is, in a way, a protest against the collective discipline of the *kubbutzim.* The *moshav* is a group of farmers "who cultivate their farms individually," who "buy their requirements and sell their produce cooperatively," and who "rent plots of nationally owned land." They are operated, to a large extent, by Jewish immigrants from Arab countries. The *moshav* functions partly as a consumers' organization and obtains its supplies from the Cooperative Wholesale Society, the *Hamashbir.* It usually operates a cooperative store in its given village. It has been effective in training its immigrant members from many lands in self-reliance and in democracy, for it "is a democratic self-governing community." The document contains excellent photographs and includes a copy of the constitution of the *moshav* movement in Israel. E.S.B.

SAVING CHILDREN FROM DELINQUENCY. By D. H. Stott. New York: The Philosophical Library, Inc., 1953, pp. x+266.

This book is a sequel to Dr. Stott's *Delinquency and Human Nature,* which was a study of over a hundred school boys in England. In the earlier work he examined in detail the individual causes of delinquency. In the present volume the author makes suggestions for preventing the delinquent breakdowns described in the report. The book is essentially a series of essays on such subjects as the community and the school, the youth club, the breakdown-family, the deprived child, the imminently delinquent, and the approved school. The Appendix contains an outline of diagnosis for the use of social workers, the relation of delinquency to dullness, and a brief bibliography. M.H.N.

PEOPLES AND CULTURE

WAR'S UNCONQUERED CHILDREN SPEAK. By Alice Cobb. Boston: The Beacon Press, 1953, pp. 244.

Miss Cobb, a sociologist, recently undertook a survey in the Middle East and in Greece, Italy, France, Germany, and Finland in order to understand the problems of the displaced people of the world through their own eyes and feelings. She wanted to meet in person some of these "children of war" and to talk about them. She found them everywhere she looked—and did not look. She obtained stories and kept notes.

This reviewer was especially moved and shocked by the author's "Story of Kathy," describing a German sociologist's experience with the "Half-and-Halfs," or, as they are called in Germany, the "Brown Babies," the offspring of American Negro soldiers and German Fraulеins. From the German sociologist, she learned about a new concept: outdiscriminating discrimination. "When a German woman goes to work in a white (American) military home, she cannot have the job if she ever worked for Negro people when they were quartered here." It seems aptly put by Sophia L. Fahs, who wrote the Introduction, that the stories in this book "matter first of all to ourselves, for our own healing; and they matter also to the future of our civilization."

HANS A. ILLING

CULTURAL PATTERNS AND TECHNICAL CHANGE. Edited by Margaret Mead. New York: Columbia University Press, 1953, pp. 350.

In this UNESCO publication the editorial staff, under the direction of Margaret Mead, has aimed (1) to study "possible methods of relieving tensions caused by the introduction of modern techniques in non-industrialized countries" and (2) "to bring together and to diffuse existing knowledge" regarding the cultural values in given countries so that methods "of harmonizing the introduction of modern technology" in these countries may be developed. Interesting cultural data are summarized in this document regarding Burma, Greece, the Tiv of Nigeria, Palau, and the Spanish Americans of New Mexico, U.S.A. Important "cross-sectional studies" are presented as affecting technical changes in agriculture, nutrition, maternal and child care, public health, industrialization, and education. This manual, prepared under the auspices of the World Federation for Mental Health, will find wide usage because of its factual wealth.

E.S.B.

RACE CROSSING IN MAN. The Analysis of Metrical Characters. By J. C. Trevor. London: Cambridge University Press, 1953, pp. 48.

In this study of nine different groups that illustrate race crossing, such as hybrid American Negroes, half-blood Sioux, Ojibwa-Whites, the author concludes that "no appreciable difference exists between the variabilities of hybrid and unmixed groups," an unexpected finding. A possible explanation is that "for hybrid populations in general the exceptionally high variability which might have been anticipated is counteracted by closer inbreeding than is usual for populations having less diversity in their racial origins." A new population derived from two original populations appears to be intermediate "in its mean measurements between those of the originals."

MAN'S MOST DANGEROUS MYTH, THE FALLACY OF RACE. Third edition, revised and enlarged. By M. F. Ashley Montague. New York: Harper & Brothers, 1953, pp. 361.

In this well-known book, designed "to expose the most dangerous myth of our age, the myth of 'race,' " the author has added considerable new material from articles that he has recently published—"The Intelligence of Southern Whites and Northern Negroes," "The Improvement of Human Relations Through Education," and "Some Psychodynamic Factors in Race Prejudice." The author does not deny that racial differences exist, but does deny that these differences are great enough or significant enough "to justify men in making them the pretext for social discrimination of any kind." E.S.B.

A DEMOGRAPHIC SURVEY OF THE BRITISH COLONIAL EMPIRE. Vol. III. By R. R. Kuczynski. New York: Oxford University Press, 1953, pp. xiii+497.

In presenting population data, the late Dr. Kuczynski followed a uniform pattern as follows: census-taking, total population, composition of the population, birth and death registrations, and statistics. In this volume he furnishes the latest available figures for the Bahamas, Barbados, Bermuda, British Guiana, British Honduras, Jamaica, Leeward Islands, Trinidad, Windward Islands, Falkland Islands, and St. Helena No general observations are offered.

THE FUNDAMENTALS OF WORLD PEACE. By A. Hamer Hall. New York: The Philosophical Library, Inc., 1953, pp. 112.

The "fundamentals" are declared to be unity, conciliation, international law, individual freedom, self-government, dominion, international police, and economic planning. Three steps to gain peace in the world are set forth as (1) the creation of a superpolice force, (2) the encouragement of a higher ethical standard of life in democratic nations, and (3) the removal in democracies of flagrant abuses of ethical standards and the setting up of a pattern that "other nations will desire to adopt."

TURRIALBA. Social Systems and the Introduction of Change. Edited and directed by Charles P. Loomis, Julio O. Morales, Roy A. Clifford, Olen E. Leonard. Glencoe, Illinois: The Free Press, 1953, pp. viii+288.

Fifteen persons have contributed to this report of a study of Turrialba, town of about 6,000 in Central Costa Rica, in terms of social status, informal social systems, educational systems, political systems, and so on. Special emphases are given to the conditions under which social changes may take place in this type of Central American community.

THE LIMITS OF THE EARTH. By Fairfield Osborn. Boston: Little, Brown and Company, 1953, pp. x+238.

The author of "Our Plundered Planet" canvasses one country after another and concludes that the population of the world is increasing faster than the food supply and that neither the undeveloped regions of the earth nor science can enable the food supply "to catch up with uncontrolled population increase." Moreover, "the pressures of ever-increasing numbers of people upon limited resources" cause communism to flourish. If nations do not control population increase, "the human race will enter into days of increasing trouble, conflict, and darkness."

PICTORIAL HISTORY OF THE JEWISH PEOPLE. By Nathan Ausubel. New York: Crown Publishers, 1953, pp. 346.

The author of *A Treasury of Jewish Folklore* produces a picture book of Jewish history. Personalities, movements, institutions, beliefs, ceremonials, symbols, intercultural relations of the Jewish people are presented.

HANS A. ILLING

CASTE IN A PEASANT SOCIETY. A Case Study in the Dynamics of Caste. By Melvin M. Tumin. Princeton: Princeton University Press, 1952, pp. xiii+306.

The community under investigation is the pueblo of San Luis Jilotepeque in Guatemala. It is located about ninety miles east of Guatemala City and is a peasant farming community of about 2,400 Indians and 1,100 Ladinos. The latter are partly of Spanish and partly of Indian heredity.

The caste element is found in a number of facts. The Ladinos maintain social distances between themselves and the Indians in such phases of life as social gatherings, recreation, and marriage. They live in the better houses and in the central portions of the village. Their occupations are semiskilled to a degree, while the Indians perform chiefly manual labor. The Indians, as a rule, observe the social distances that are established by the Ladinos.

This is not a study of a strict caste society. The sampling is inadequate in numbers and types. The findings indicate that tension-producing forces are involved, that they are suppressed rather than expressed, and that the result is a slowly, very slowly, changing social equilibrium of social forces. The data do not prove or disprove the contention of some people that "some stratification is inherent in and indispensable to any continuing society," but they throw considerable light on the nature of the stratification found in a somewhat isolated Indian-Ladino peasant village. E.S.B.

THE MAKAH INDIANS. By Elizabeth Colson. Minneapolis: University of Minnesota Press; and Manchester: Manchester University Press, 1953, pp. xvi+308.

In this study of "an Indian Tribe—in Modern American Society," the author presents an intensive picture of the life of the Makah Indians, who live in the northwest corner of the state of Washington. Special attention is given to the relation of the "Makah and Whites" and the "Makah versus Whites." In this work the sociologist will find important materials dealing with the processes of assimilation.

SOCIAL THEORY AND RESEARCH

CLASS, STATUS AND POWER. A READER IN SOCIAL STRATIFICATION. Edited by Reinhard Bendix and Seymour Martin Lipset. Glencoe, Illinois: The Free Press, 1953, pp. 725.

This *Reader* collects the writings of sixty-one experts and research teams and is designed to provide the student with a guide to the literature on social stratification. Part I deals with the theories of class structure, Part II with status and power relations in American society, Part III with differential class behavior, Part IV with social mobility in the United States, and Part V with comparative social structures. There are chapters which discuss social class and patterns of power, family patterns, sex patterns, population, religion, mental illness, political attitudes, political behavior, fashion, structural trends, value premises, and vertical mobility. Some comparative and historical materials are collected from studies made of social life in France, China, Russia, the Balkans, Germany, and Asia.

It is the stated intention of the authors that the book shall serve primarily as a text in courses on social stratification; however, it seems to this reviewer that the volume will serve the equally important function of giving its readers ready access to the efforts of social scientists to understand the phenomena of social class in human society.

VERNON A. SNOWBARGER

THE PSYCHOLOGY OF RELIGION. By L. W. Grensted. New York: Oxford University Press, 1952, pp. viii+181.

The literature on the psychology of religion has grown so great during the last century, and there are so many ambiguities concerning both psychology and religion which need clarification, that the author undertakes to make a synthesis within which psychology and religion may be properly defined. The sociologist would be interested in the author's method of stressing the role of the individual, group, society, or community in arriving at a definition of religion, and in marking the boundaries of research for the psychologist. Some erroneous assumptions in earlier studies are mentioned and discredited, but the author frankly gives credit to the real contributions of psychological studies of religion.

J.E.N.

MOTIVATION AND MORALE IN INDUSTRY. By Morris S. Viteles. New York: W. W. Norton & Company, Inc., 1953, pp. xvi+510.

This may be regarded as one of the better books covering the field of industrial relations. It offers an excellent critical appraisal of the motivations and determinants of morale in industry. Thorough examinations seem to have been made of the most important studies in the field, and the results therefrom have been incorporated into the various discussions. The book has been organized so as to include materials on wage incentive systems, motivational theories, experimental studies with supervision and the like, employee-attitude surveys and guideposts for management. The Preface indicates three great needs in industry, the increase in production, the promotion of employee satisfaction and adjustment, and the curtailment of industrial strife. There are some valuable and informative chapters on the work-group as an informal social organization, on the need for security, and on the molding and modifying of attitudes.

Sociologists may well be interested in the chapter entitled "The Impact of Social Psychology upon the Investigation of Motivation and Morale in Industry." Perhaps here it is unfortunate that the point of view relating to personality and its egos by Sorokin has been overlooked. The summary of what is on the worker's mind, given in Chapter 20, is commendable for its synthesis of findings from various researches and surveys. The author states: "There is no single want or need which can be described as predominant for all workers in the whole of industry, so long as the basic needs for shelter, food, and for similar fundamentals of living are satisfied." Oriented as a whole toward management, the book ends with a well-written chapter whose materials are designed to offer a challenge to management. M.J.V.

1953 SUPPLEMENT TO THE COLUMBIA ENCYCLOPEDIA. New York: Columbia University Press, 1953, pp. 24.

In order that the owners and users of the 1950 Revised Edition of the Columbia Encyclopedia may keep up to date, the Columbia University Press has published a supplement to be inserted in the Encyclopedia. It takes cognizance of important events that have occurred in the world between May 1950 and July 1953. It also gives the 1950 census figures for all the cities and towns in the United States having a population of 1,000 or more.

THE FAMILY, FROM INSTITUTION TO COMPANIONSHIP. By Ernest W. Burgess and Harvey J. Locke. New York: American Book Company, 1953, pp. xiv+729.

The second edition of this well-known text has made a good book even better. The fact that it is some 70 pages shorter than the first edition does not mean that anything essential has been omitted. Some of the longer cases have been shortened without loss of value, and deletions and skillful condensations have been made in the text proper.

The organization of the book has remained unchanged, with the same chapters throughout. Part I deals with The Family in Social Change, analyzing the basic elements in several widely different types of families. Part II, The Family and Personality, deals with culture, roles, and motivation. Part III, on Family Organization, contains a solid, comprehensive treatment of the formation and adjustments of family life. Part IV discusses the changing family and the disorganizing factors with which it must cope.

In the first half of the book (where there are no statistics to be revised) one finds almost no change from the first edition, but in the second half new research is reported on, the 1950 census is fully utilized to bring all statistics up to date, and various new figures and tables are introduced. On page 459, for example, there are excellent maps showing the changes in the size of family households between 1940 and 1950 in the various states. Likewise, maps on page 579 show the striking difference in divorce rates across the United States in 1950 compared with 1940. One useful feature is a 14-page table comparing the findings, in various marital-prediction studies, on a large number of premarital items associated with adjustment in marriage. A related 8-page table compares a list of postmarital items with marital adjustment. The graphs and tables are clear-cut and meaningful. Throughout the book the short cases afford good illustrative material.

One of the best features of the book is that it is far from being merely a compilation of facts. It has much solid sociological analysis. The main theme of the book, that the family is in transition "from institution to companionship," is well sustained. Whether one considers the chapter on "Family Unity," "Mobility and the Family," or "War and the Family," the transitional process is apparent. The authors are to be commended for so consistently developing their basic thesis.

RAY E. BABER
Pomona College

MAHATMA GANDHI, PEACEFUL REVOLUTIONARY. By Haridas T. Muzumdar. New York: Charles Scribner's Sons, 1952, pp. xi+127.

Gandhi's teachings of *satyagraha* (adherence to truth) and *ahimsa* (nonviolence) are well analyzed in this document on the thought processes and social environment of the Mahatma. *Ashrams* are explained as resting places for seeking and living the truth and for understanding and practicing self-control. *Swadesshi* (encouragement of home industries) was urged because large-scale use of machinery "tended to exploit human beings." "Soul Force," on the highest level, is "the primeval energy, the creative spirit, the self-existing Being." Gandhi was "an absolutist in his philosophy of life" but a "relativist and pragmatist in his mode of operation." His was not a passive philosophy, for he would not tolerate injustice, tyranny, or totalitarianism; he would not "destroy the evil doer" but try "to redeem the evil doer by love." Within the compass of a small book the author has shown deep insight into the life and work of the Mahatma.

CLINICAL MANAGEMENT OF BEHAVIOR DISORDERS IN CHILDREN. By Henry and Ruth Morris Bakwin. Philadelphia: W. B. Saunders Company, 1953, pp. xi+495.

Parents, teachers, physicians, and others will be benefited by the knowledge contained in this book. It is an objective, balanced treatment of normal growth and development of children as well as various forms of deviant behavior. It covers a wide range of topics under the following general headings: growth and development, psychologic care, care of the physically ill and handicapped child, etiologic factors in behavior disorders of children, diagnosis and treatment of behavior disorders of children, problems related to mental functioning, developmental abnormalities, problems related to emotional development, problems of habit and training, organic disturbances with a large psychic component, antisocial behavior, and specific syndromes.

The authors covered the literature on child behavior thoroughly and were always alert to actual research findings. In view of the breadth of the field, it is not surprising that they apparently missed the child behavior studies of the Child Welfare Clinic at Berkeley, studies of breast feeding, weaning, and toilet training as related to personality, and some of the sociological studies of child behavior.

The authors are to be congratulated on the knowledge they collected, the readable form of their report, and the general excellence of their book. H.J.L.

THE SOCIAL PSYCHOLOGY OF PREJUDICE. By Gerhart Saenger. New York: Harper & Brothers, 1953, pp. xv+304.

The aim of the book is indicated in the subtitle, "Achieving Intercultural Understanding and Cooperation in a Democracy." The author has brought together considerable material on the theme, introduced new illustrative materials of his own, and put all the data together in a readable, informative manner.

The problem of prejudice and discrimination is discussed first in terms of nature, extent, and costs. The causes are tackled next from the viewpoint of biology and culture differences; then the process of interaction is analyzed as found in economic, social, and psychological "determinants." "What Can Be Done about Prejudice and Discrimination?" is discussed in six chapters under headings, such as propaganda against prejudice, the dynamics of re-education, changing prejudice through contact, and the legal approach. The "fight against prejudice" is viewed as an integral aspect of the advancement of democracy. The book will appeal particularly to those actually engaged in helping to reduce prejudice and discrimination, but it also needs to be read widely by others. E.S.B.

THE WORKER SPEAKS HIS MIND ON COMPANY AND UNION. By Theodore V. Purcell, S.J. Cambridge: Harvard University Press, 1953, pp. xiv+344.

This book, which factually reports the beliefs, attitudes, and opinions of the Chicago Swift-UPWA packing-house workers, is an excellent document in the sense that it is also a firsthand research presentation of a plant community. Father Purcell lived for a year and a half in Negro Bronzeville and in Back-of-the-Yards in order that he might get to know the people intimately. He began his work by sketching a "systematic plan for interviewing the workers and union members in the Chicago plant" of Swift & Company, a plan which was accepted by both management and union. Management wanted to know what the attitudes of its workers were toward the company, while the union, Local 28, was interested in finding out how the research results "might clarify its problems of organizing the unorganized, of race and ethnic relations, and of membership participation."

Graphically reported in the exact words of the workers are their sentiments regarding their allegiance to the company and to the union, job security, pensions, monotony of the task and pride in work, fringe benefits, race relations, and the like. The text takes on a lively tone in its

principal function of recording what went on during the interviewing. On the matter of allegiance, Father Purcell found that "dual allegiance is under some strain for the foremen and local union leaders and stewards, but for the work force in general. . .certain clusters of workers give evidence that their allegiance to one organization tends to pull them away somewhat from the other—more away from the union than from the company." Also analyzed from the social-psychological view are some of the wants and needs as well as some of the fears and aversions of many of the workers. Both union and company should profit from the report of the objectivity of the findings which indicate shortcomings in the conduct of the labor relations involved. M.J.V.

ESSAYS ON SOCIOLOGY AND SOCIAL PSYCHOLOGY. By Karl Mannheim. Edited by Paul Kecskemeti. New York: Oxford University Press, 1953, pp. viii+319.

Social structure is the major theme of several of the essays in this volume that editor Kecskemeti has put together in splendid shape. The editor has summarized Mannheim's concept of structure as being "the configuration of antagonistic forces which contend for supremacy," a "dynamic entity" possessing "a goal-directedness" and including a creative process. When "spontaneous mutual adaptation of groups and individuals" does not work, then social planning "becomes inevitable." It is contended that social forces left to themselves "can produce only extremely undesirable or even intolerable results." Mannheim objects to planning of the totalitarianism of communist and fascist types because of their destruction of human freedom. The fostering of the freedom of the individual is Mannheim's idea of an acceptable social planning. Mannheim does not think of "developing a blue-print of a new social order and reshaping society to its specifications."

Mannheim's essay labeled "American Sociology," published first in *The American Journal of Sociology,* September 1932, distinguishes between speculative and constructive social theory. The latter is approved, but it is lacking in much of American empirical sociology. Mannheim thinks that many American sociologists "show a curious lack of ambition to excel in the quality of theoretical insight into phenomenal structures. They reveal a greater anxiety not to violate a certain, very one-sided, ideal of exactness." It is not enough to focus attention on an aspect of the social structure. It is also important to discover the relation of the parts "to the whole in which they belong." In this volume Mannheim makes several additional contributions to *Wissensoziologie.* E.S.B.

THE TRIUMPH OF THE ALPHABET: A HISTORY OF WRITING. By A. C. Moorhouse. New York: Henry Schumann, 1953, pp. 223.

This revised and enlarged edition of *Writing and the Alphabet* (1946) gives a great lift to the reader. In documenting the impact of historical data the author makes man a far more amazing creature than his biological kin. Drawing upon the latest findings of ethnology, anthropology, and philology, Professor Moorhouse shows what it took for man to concoct the most complex system of communication heretofore known. In the development of the alphabet he finds man's uniqueness in the animal kingdom.

In spite of great diversity exemplified in nationalistic forms and styles of writing, a basic unity is observed. The Semitic alphabet is credited with being an original development from which furcated numerous others. Embracing the diffusionist school of thought, the author shows Europe's lack of contribution to the invention of the alphabet.

The scholarly volume is no mere recital of hypotheses, inferences, real or distorted revelations of ethnology and archaeology. There are practical facets in the discussion which relate to the role of the alphabet in the emergence and expansion of religion, commerce, finance, law, literature, science, nationalism, etc. In an objective mood, Professor Moorhouse surveys the dissemination of "truths" as well as falsehoods through the manipulation of the alphabet as a two-edged sword cutting on both sides.

SAMUEL HAIG JAMESON

PHILOSOPHY AND THE IDEOLOGICAL CONFLICT. By Charles S. Seely. New York: The Philosophical Library, Inc., 1953, pp. 319.

In this book the author presumes to analyze idealism and materialism and to indicate their influence on the over-all world struggle between capitalism and socialism. Part One deals with idealism, and Part Two with materialism. Origins for both ideologies are found in ancient literature, notably the Greek, and both ideologies are traced with bold leaps from ancient times to the present. More emphasis is given, positively, to materialism, especially from the time of Karl Marx.

Idealism is admittedly the oldest, best known, and most widespread philosophy, but the author at once begins to disparage it as a good rationalization of things, also as an excellent technique for social control. More pointedly, idealism is represented as having been specially designed to help rulers control the ruled, and to show rulers of every kind how

they should rule to the best advantage to themselves. As the author proceeds with his "analysis," rather naïvely he introduces criticisms slanted according to his own conceptions of the past and present relations between idealism and capitalism and other elements of Western culture. On the other hand, the author is favorable toward materialism, in the manner of wishful thinking. He stresses Marxism and later developments as examples of materialism. It is assumed that idealism is heading for decay and will be forced to give way to materialism. A study of the problem promised by the title could have been more objective and valuable had not the author used it as a vehicle for his own opinions.

J.E.N.

INNOVATION. The Basis of Cultural Change. By H. G. Barnett. New York: McGraw-Hill Book Company, Inc., 1953, pp. xi+462.

This work is in itself an innovation in the way it treats social processes. Not only are the tangible (and more easily analyzed) technological advances effectively dealt with, but the impalpable social, cultural, and psychological processes are equally well treated, as Barnett orders his well-nigh intractables into a systematic series of insights which may constitute a new social theory.

A geometric paradigm (p. 188) constitutes the core of the analysis. It shows two sets of variables with six basic variations which constitute the innovation processes. Subsequent analysis is devoted to the psychological processes whereby the innovator is enabled to create new combinations of previously existing elements, and the psychological processes which predispose the potential acceptor to accept or reject the innovation. Consideration is given to the sociocultural setting which not only conditions the perceptions and reactions of both innovator and potential acceptor, but materially defines the variables concerned in the innovative processes and their relationships.

The perhaps unavoidably abstruse quality of the finely spun theory is overcome by the use of many examples, mostly drawn from ordinary, everyday life. This cultural eclecticism also serves the author's avowed purpose of attempting to establish a universal validity for the theory.

The volume is distinguished by a virtuosity of vocabulary and terminological constructs. However, since specialized conceptual meanings are assigned to such everyday words as *wants, linkage, substitution,* and *parallels,* it might have been advisable to append a glossary of technical terms. In its sustained, creative thinking and the insights it affords through well-illustrated concepts, *Innovation* provides an invaluable addition to the study of man and his behavior. MELVIN NADELL

MAN: CREATOR OR DESTROYER. By George Malcolm Stratton. London: George Allen & Unwin, Ltd., 1952, pp. x+170.

Dr. Stratton, psychologist, writes with noble purpose this philosophical treatise on man, observed as both creator and destroyer. Man's creative power, being controlled largely "by what he loves," has been responsible for several levels of existence stretching from the mere animal plane to that of the desire of "many to re-make themselves and others into some measure of the stature of spirit befitting also what he knows to lie within. . . as yet unrealized." The destructive power of man may be best noted in the many forms of violence engaged in, the greatest being that waged between nations. What is needed to keep man from engaging himself in the many forms of destructive aggression is the creation of a great corporate mind that will generate enough energy to (1) defend each member of a community by all the members in concert, (2) seek a continuing purpose for economic and other forms of the common welfare, (3) establish a growing will for justice between member and member, (4) install obligations to the greater community of nations entailing an enlargement of conscience, and (5) inaugurate the will to cooperate with all for the common good in the Great Commonwealth. This essay may be thought of as an antidote for those who believe that man cannot save himself from the destruction he has let loose upon himself.

M.J.V.

SAMPLING TECHNIQUES. By William G. Cochran. New York: Wiley and Sons, 1953, pp. 330.

The purpose of the book is to give a comprehensive account of sampling theory used in sample surveys. It describes various kinds of samples, such as securing a random sample by random numbers and getting a stratified sample of the desired segments of the population. The book also describes how to sample for percentages, how to estimate the size of samples, types of units in a sample, the theory of large samples, and the theory of probability. The emphasis is on general principles of sampling supported by illustrations.

The book is designed for those who have had at least a minimum of mathematical knowledge including algebra and calculus, plus introductory statistical procedures. The reader will find that the care given to definitions of symbols is particularly helpful in understanding the various formulas found throughout the book. H.J.L.

FREEDOM AND AUTHORITY IN OUR TIME. Edited by Lyman Bryson, Louis Finkelstein, Robert M. MacIver, and Richard P. McKeon. New York: Harper & Brothers, 1953, pp. xvi+767.

Over fifty papers, delivered at the twelfth meeting of the Conference on Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life, have been included in this volume. The conference took place at Columbia University in September 1951. The tone for most of the papers has been set by Professor Overstreet's paper on "Freedom and the Authoritarian Personality," which has been utilized as the first chapter. His sentiments are expressed without fear or trembling, and they carry the idea that there is something to fear in the United States, notably, "that the authoritarian demand for an imposed conformity is present and threatens to impair or destroy the democracy we had thought was impregnable." Furthering this fear have been the character assassinations that are taking place in addition to the invasion of the right to dissent and the right of fair trial. Overstreet believes that a good many people, in the face of conditions as they exist, are not only willing to submit to conformity but also actually prefer it. Two types of personality are suggested, the hostile and the goodwill, both induced by conditioning. If democracy is to survive, the goodwill type must be developed. Among the other papers, there is a kind of general agreement that people who feel insecure are very likely to adopt conformity behavior in order to obtain security and freedom from fear, a kind of paradox, since such security is largely an illusion because so often moral enslavement accompanies it. A meritorious feature has been the inclusion of the comments upon each paper. The papers present a veritable harvest of stimulating ideas. M.J.V.

SOCIOLOGY, A BOOK OF READINGS. By Samuel Koenig, Rex D. Hopper, and Feliks Gross. New York: Prentice-Hall, Inc., 1953, pp. xv+607.

A total of 111 "readings" are brought together in the form of twenty-five chapters, which in turn are organized in six parts: the physical and cultural bases of human society, the individual and society, societal institutions, the human community, collective behavior, and the dynamics of social life. Each reading is introduced by a short paragraph which summarizes the content of the given selection. The headings of the parts and chapters are suggestions to that end. A careful organization plan has been carried out. The nature of sociology as a discipline in its own right is left largely to the teacher and the students.

CHINESE THOUGHT FROM CONFUCIUS TO MAO TSE-TUNG. By H. G. Creel. Chicago: The University of Chicago Press, 1953, pp. xiv+ 258.

In a readable fashion these lectures are presented to the public so that people generally may become better posted regarding Chinese thought. The subjects treated include Confucius, Mo Tzu, Mencius, the Taoists, the Legalists, Buddhism, the Influence of the West. In denouncing "the economic exploitation of the masses," the pronouncements of "Sun Yat-sen, Chiang Kai-shek, and Mao Tse-tung show remarkable similarities." Because of the economic plight of the intellectual class in China under the Nationalist Government, many "favored the Communists even before they controlled the country," and they, rather than the peasants, have furnished "the leadership and the initiative in the Chinese Communist Revolution." In the Chinese Politburo today many members admit landlord ancestry. China's leaders during the current century found that "Western businessmen, operating in China under privileged extraterritorial status, were frequently arrogant, cynical, and predatory," which made it easy for them to believe the Communist propaganda that "capitalism, as practiced in the Western democracies, is nothing but a system of oppressive economic exploitation." Such leaders, even before and also during the days of Chiang Kai-shek, had become disillusioned about Western democracy without recognizing that extensive education of the people in democratic action would be necessary. The author maintains an objective, nonpropagandist attitude in this treatise. E.S.B.

COMMUNITY POWER STRUCTURE. By Floyd Hunter. Chapel Hill: The University of North Carolina Press, 1953, pp. 256.

This book, appearing in print at a time when communities are re-examining themselves and their citizens, seems to be the only one of its kind. Other community studies touch upon the fact that power leaders do exist in the community. Few, if any, have dealt with the power structure, analyzing it from top to bottom. The author has searched out the men of power, revealing decision-making activities generally unknown to the public. Charts and diagrams picture the dynamic relations within the power structure. An analysis is made of the role of the smaller ethnic group within the larger power community structure. Much policy-making is drawn up in isolation. Its makers transcend several roles within their lifetime, often creating an exact about-face in public policy through acceptance of new values and a discarding of the old. The author shows how policies are made; where the leaders meet.

The book outlines some suggestions: a need for better communication between professionals and a "banding together—top to bottom" in the structure. The author sees an apathetic public which should become more aware of its responsibilities to itself. Dr. Hunter explains that the community power structure is accompanied by fear on the part of policy makers, pessimism on the part of professionals, and silence on the part of the general populace.

The book is based on extensive field research. It is written for administrators, social scientists, and civil officials. It might well serve as a basis for the study of any community. It assigns fictional names to people and places. The book is not clear as to the methodology best suited for "searching-out the 'men of power' "; however, this is an action-motivating study.

DEMPSTER P. DIRKS
El Camino Junior College

COMMUNICATION IN MANAGEMENT. By Charles E. Redfield. Chicago: The University of Chicago Press, 1953, pp. xvi+290.

Finely introduced by a foreword written by John L. McCaffrey, President of International Harvester Company, this book might be said to fulfill nicely the principal requisites of a handbook on communication for management. Defining communication as "the broad field of human interchange of thoughts and opinions and not the technologies of telephone, telegraph, radio, and the like," the author at once pierces the heart of most communication difficulties by stating that "many people are not trained to use language wisely," and that specialized vocabularies arising out of segmentation of work and knowledge add still more difficulty. It seems strange that the comprehension of transmitted ideas and concepts has grown less at a time when "the means of communication have reached their greatest development."

The organization has been arranged to include an excellent orientation of the role of communication in industry, and parts which deal with the downward, outward, upward, inward, and horizontal aspects of communication. Such business communications as employee handbooks, employee opinion polls, the conference process, and the theory and technique of administration are discussed and illustrated. The author states that the techniques of administrative communication in the future must rest upon a body of what may be called organizational theory. A well-selected bibliography on research in communication areas is one of the assets of the book, although the name of Charles Horton Cooley, who wrote one of the most lucid accounts of communication, is strangely missing.

M.J.V.

LEADERSHIP TRAINING IN INTERGROUP EDUCATION. By Hilda Taba. Washington, D.C.: American Council on Education, 1953, pp. xi +243.

In this extensive evaluation of workshops the author analyzes six workshops held at the University of Chicago from 1945 to 1950 inclusive in the field of education. The emphasis in these workshops was on action plans in such fields as curriculum development, child development, and methods and techniques of furthering interpersonal relations. In most cases the projects dealt with plans "to be tested in practice during the subsequent year." Many significant observations are made that will be of value to teachers and administrators in their roles as leaders. However, further attention needs to be given to the nature of leadership and, in particular, to the questions, In what ways is a teacher a leader? and How does the teacher as a leader differ from other types of leaders?

The main phases of the workshop process itself are analyzed as follows: (1) a period of open interest, curiosity, and expectancy; (2) a period of some confusion and impatience concerning "not getting anywhere"; (3) baffled feelings arising out of difficulty in getting started on a project; (4) strain in getting "over the hump" in project work; (5) enthusiasm over workshop results; and (6) making plans for testing project "back home." E.S.B.

SOCIAL PSYCHOLOGY. An Interdisciplinary Approach. By Hubert Bonner. New York: American Book Company, 1953, Preface + pp. 439.

Professor Bonner reports that his new text, which is well written and clearly presented, carries with it "the development of the core of ideas implicit in the lines of thought. . .enumerated, namely, an integration of the contributions of psychology, sociology, and anthropology." Once a Watsonian behaviorist, he states that he was profoundly influenced by three challenges to behaviorism—the significant researches of Kurt Lewin and his field-theoretical point of view, Cooley's writings on human nature together with the publication of George H. Mead on the "self," and Gestalt psychology.

Bonner analyzes motivation in a most commendable way. Goal integration—the necessity of the individual to satisfy needs, seek goals, and reduce tensions—may be said to mark the keynote to his theory. Satisfactions are obtained through culture, but without motives no culture would have emerged, and without culture motives would have been different. A note on the predictability of human behavior is significant

for Bonner, i.e., "If behavior is predictable at all, it is predictable only when we know both the tensions which impel a person to action and the cultural situation in which the tensions operate." Society not only redirects biological urges into socially approved ways but may create new motives, new wants and interests, thus becoming a creative force in itself.

The text is divided into five parts—an introduction, social interaction, culture and behavior, group dynamics, and a conclusion. So far as attitudes are concerned, Bonner rejects the attempt to "equate the study of attitudes with social psychology," the central concept being personality for him. M.J.V.

ENSAIO SOBRE O METODO DE INTERPRETACAO FUNCIONALISTA NA SOCIOLOGIA. By Florestan Fernandes. Universidade de Sao Paulo, Faculdade de Filosofía, Ciencias e Letras (Boletim No. 170), 1953, pp. 143.

Señor Fernandes has written one of the more outstanding books in recent Latin American sociology. This is not surprising in view of the fact that he is on the staff of the University of São Paulo, which is probably the most active center of sociology and anthropology in Latin America today.

He examines various theories of social structure and functions, including those of Spencer, Max Weber, Malinowski, Radcliffe-Brown, and Merton. Most influential in developing his theory have been Durkheim and Znaniecki.

He develops four kinds of function: manifest and latent, derived and social, depending on such factors as the purpose, interrelationships, and completeness of social processes. His theory of "functionalism" treats the problem of social organization and disorganization, as well as social change. In his discussion of different research methods, attention is given to the *ex post facto* investigation, along with historical and field studies in general. However, the book would have been more valuable had more specific examples of the studies been included.

As a general presentation, Señor Fernandes' book is a contribution and will be especially helpful in Latin America, where methodology has been somewhat neglected. Not least among its achievements are the pages devoted to the scientific method and the philosophy of science.

ROBERT C. WILLIAMSON
Los Angeles City College

OTHER PEOPLE'S MONEY. A Study in the Social Psychology of Embezzlement. By Donald R. Cressey. Glencoe, Illinois: The Free Press, 1953, pp. 191.

The central problem of this monograph, to quote the author, "is that of determining whether a definable sequence or conjuncture of events is always present when criminal trust violation is present and never present when trust violation is absent, and the correlated problem is that of explaining genetically the presence or absence of those events." The development of the major hypothesis for research went through several revisions, as carefully noted by the author. It is shown also that legal concepts need better definition for purposes of research. The cases cited in the present study are of real interest to the criminologist, particularly for the light thrown on the theory of differential association. It is not claimed that the findings of the study permit one to draw final conclusions, and the author suggests that other studies should be undertaken to test his hypothesis further. J.E.N.

THE PSYCHOLOGY OF PERSONAL AND SOCIAL ADJUSTMENT. By Henry Clay Lindgren. New York: American Book Company, 1953, pp. ix +481.

Written with an attempt to explain and describe behavior from a chosen and selective point of view, this new text, states its author, has been tried out successfully at San Francisco State College. Its materials have been drawn from the author's experiences and collected data, its concepts from a group of writers in psychology and cultural anthropology. Beginning with the assumption that "emotional maturity is the chief component of mental or emotional health," the book devotes itself to a commendable purpose, that of aiding the young student to understand himself as a functioning person. This is all very well if one grants the assumption. Some critics may find fault with the phrase *emotional maturity and its use.* Drawing heavily upon the work of C. R. Rogers in his *Client-Centered Therapy,* the description of the nature and development of the self or ego is followed by an investigation of the functioning of the processes of the unconscious, followed by an examination of the emotions. There are several lucid chapters on the molding forces in society, on interpersonal relations, and on communication. The text is elaborated with some excellent cartoons and pictures which are utilized nicely to illustrate certain points in the textual matter. Carefully selected references in the bibliographies at the various chapter endings should prove useful for both student and teacher. M.J.V.

THE DESIGN OF SOCIAL RESEARCH. By Russell L. Ackoff. Chicago: The University of Chicago Press, 1953, pp. x+420.

Sociologists will find in this book an ingenious and sophisticated treatment of some of the basic problems confronting the social researcher. The first topics covered relate to the meaning of research design, the formulation of the problem, and the meaning of such important terms as definitions, quantitative and qualitative variables, and correlation. In subsequent chapters the author gives an excellent discussion of the problems of sampling and the logic of statistical procedure. There are three chapters on various aspects of statistical inference and on the analysis of variance and covariance. For a large number of statistical tests the various steps to be followed by the researchers are systematically considered. The last two chapters are devoted to an analysis of the observational and operational phases of the practical research design. The appendices contain a short discussion of the concept of social group, an illustration of the method of selecting optimum sample size, and a fairly complete set of statistical tables. Interestingly enough, they also include operating characteristic curves for the two-sided t test, the one-sided chi-square test, and the one-sided F test.

The author is to be especially commended for his attempt to deal in a realistic and concrete way with the problem of the formulation of a research project. He rightly emphasizes that research is called for mainly when there is doubt as to which of a series of actions is to be adopted to reach a certain goal. He has devised an ingenious, though somewhat arbitrary and crude, measure of the ranking of research objectives and of the efficiency of various means. In the discussion of tests of hypotheses, the meaning of the two types of error and of the power of a test is clarified. The assumptions that are being made, as, for example, normality or randomness, are always given. It seems, however, that too much space is devoted to a listing of the steps to be followed in various statistical tests. These tests could be found in any good statistics book. It would have been preferable if the author had concentrated on only a few tests and indicated in a more complete way the rationale of the procedure followed. Thus, the power of a test could have been used to indicate why a one-sided t or z test is selected in certain tests. What is mainly lacking in this book is a complete discussion of the important problem of classification. The discussion that is presented is rather superficial. Factor analysis, latent structure analysis, and scaling theory are merely referred to. Notwithstanding these criticisms, social researchers will find this book very helpful and thought provoking. G.S.

SOCIAL FICTION

STAY AWAY, JOE. A Novel by Dan Cushman. New York: The Viking Press, 1953, pp. 249.

Dr. Robert E. Park would have enjoyed this hilarious novel about a marginal people, in this case, some half-breed Indians living on a Montana reservation. Novelist Cushman's Indians are noted for their adventuresome spirit and bold misuse of some of the cultural products of a white civilization. There are Louis Champlain and his blowsy second wife, Mama, Billie Joe Littlehorse, Sylvester Bird Looking, Charlie Three Bird, Pete Shotgun, and Big Joe, son of Louis by his first wife. Louis and Mama live in a rude, unpainted makeshift of a house within which are a loud-playing radio and Mama's cooking stove and without which are the remnants of old automotive parts and Grandpere's tepee, the dwelling in which the century-old grandfather lives to carry on his Indian heritage.

All goes well until one day when a shiny new Cadillac rolls with difficulty into Louis' yard, and Congressman Morissey emerges to tell Louis that the Department of the Interior will start him off in the cattle-raising business by giving him nineteen heifers and a young thoroughbred bull. If Louis can prove successful, other Indians will be likewise endowed for self-support. Louis accepts, swearing how successful he really will be and how people will tell him, "What a fine silk dress your old squaw is wearing!"

The day that the cattle arrive is made a feast day. Louis invites all his friends and goes off to buy all of saloon-keeper Callahan's beer with Mama's hidden teapot money. And then Big Joe arrives with a fifty-dollar bill in his hand and a scalp from a dead Korean for Grandpere, who thereupon lets off an Indian war whoop and goes into a dance. In the meantime, more food is needed and Louis' young bull is killed by someone of the guests who had been asked to kill a heifer. Big Joe, full of promises never kept, says he will get Louis a bigger and better bull, but Mama knows better, despite the fact that Big Joe has driven into the yard with a big Buick. How this Buick gradually becomes reduced to a skeleton shelter for Big Joe is told in sketches of broad comedy. Mama's attempt at acculturation doesn't come off, partly because of Grandpere. The whole affair is breezy from start to finish; while purely entertaining, it also is highly informative about the accommodations that reservation Indians make to the surrounding white cultural ways.

M.J.V.

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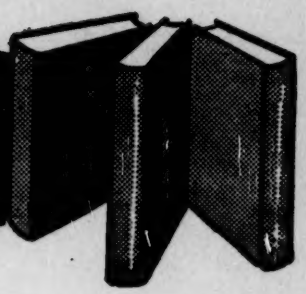

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